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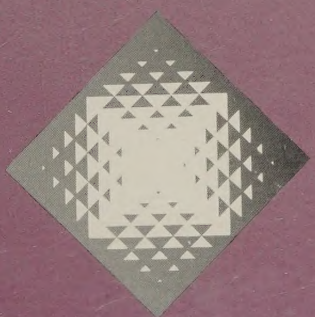
Why Do We Dream?

A unique approach to the physical, psychological, and spiritual processes of dreaming.



By J. Everett Irion

$15.95

Why Do We Dream?

Why Do We Dream? by J. Everett Irion is an unusual book about a topic of general interest to everyone. The subject of dreams has intrigued humanity since at least the beginning of recorded history. Believed to be the work of evil spirits and the devil on the one hand and the influence of benevolent spirits or God on the other, dreams and the dreaming process have been both approved and condemned. However, primarily in this century, dreams began to be considered a natural and necessary human phenomenon, due mainly to the early psychological studies of Freud and Jung. Since their investigations, other psychologists have expanded the study of dreams to include the physical and mental reactions of dreamers.

In the early 1950s, scientists began to observe the physical responses of dreamers under laboratory conditions. They found that, whether or not a person recalls dreaming, everyone dreams. Despite the many laboratory experiments conducted in the decades which followed, one critical and curious question went unanswered: Why do we dream?

This book offers many insights into possible answers to this question. Irion breaks new ground and challenges the reader to "Read this book thoughtfully. Weigh it, question it, test the ideas in your day-to-day life. There is much of value here."

Irion, J. Everett.
Why do we dream?

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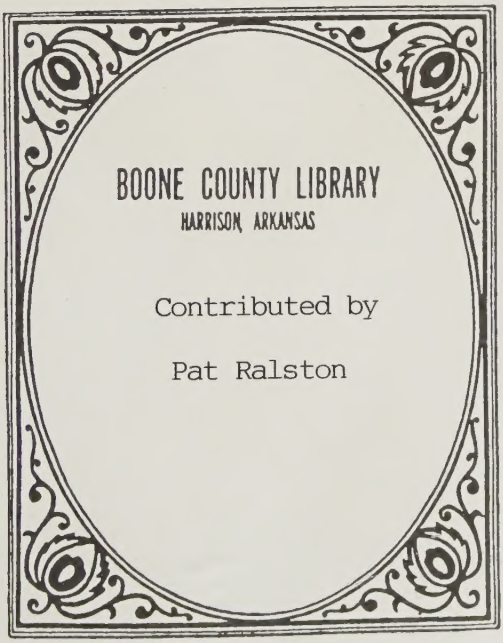
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WHY DO WE
DREAM?

WHY DO WE DREAM?

J. EVERETT IRION

A.R.E. Press • Virginia Beach • Virginia

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FOREWORD

You are about to read a most unusual book on a topic that is of universal interest. J. Everett Irion approaches the mystery of dreams from a unique perspective. He has been a lifelong student of metaphysics and a dream counselor for many years. An accountant by trade, he left his native Texas and moved with his wife Margaret to Virginia Beach, Virginia, in 1961.

The magnet that drew them was the work of psychic Edgar Cayce. This modern-day wonder was able to enter a deep, meditative state at will and, while in it, gave discourses on the human condition. It was as if he tapped a limitless well of wisdom and information. Many people with physical ailments came to him for help. Those who followed his advice usually recovered, including those with illnesses that were pronounced incurable by medical professionals. People came to him with personal problems of all types. The intellectually curious came, asking questions on many topics. After finishing a discourse, he also answered questions about the subject at hand.

The information that came through Cayce was like an intellectual smorgasbord: He spoke of creation—and a Creator, of prehistory and ancient civilizations. He mentioned the controversial topic of reincarnation. He discussed Jesus of Nazareth. He was equally comfortable discussing, with the detail and thoroughness of a professor in a medical class, one particular living person's inflamed appendix. There were few areas of knowledge he did not address.

These psychic discourses came to be called *readings,* and someone—usually his wife Gertrude—was at his side conducting them, giving the necessary suggestions and asking the questions. A stenographer was also most always present, making a verbatim transcript of the proceedings.

Cayce awake seemed at first glance rather ordinary. He had little formal education. Unprepossessing in appearance, he was a Sunday school teacher and family man, the father of two sons. Before he gave full time to psychic readings, he was a photographer. At second glance, a certain charisma was evident that won him friends from all walks of life. He was deeply religious and deeply sympathetic to his fellow human beings.

Cayce died in 1945, shortly after the publication of Thomas Sugrue's biography of him, *There Is a River.* Still in print, the book has been a major factor in the public's acceptance of Edgar Cayce as a genuine phenomenon. At present, the Association for Research and Enlightenment, Inc., in Virginia Beach continues the psychic's work with a wide variety of programs and enterprises. The over 14,000 readings given by Cayce in his lifetime are

housed in the A.R.E.'s library. These, having been assigned numbers to protect privacy, are catalogued and indexed for reference and are available to the public along with a major collection of other metaphysical materials.

It was to this organization that the Irions came—and promptly became involved in serving. Mr. Irion was treasurer for 21 years. He has been the A.R.E.'s business manager and has served on the Board of Trustees. A perennial student of the readings, he is a well-respected lecturer. For many years, he taught a weekly class on The Revelation. He has given private dream counseling to numerous individuals and writes a regular column on dreams for *Venture Inward,* the A.R.E.'s magazine.

This is his third book and the most readable. (*Vibrations* was published in 1979 and *Interpreting The Revelation with Edgar Cayce* in 1982.) Building on the basics from the other two, this book is perhaps the culmination of his life's work. By no means a clinical, scientific study, *Why Do We Dream?* is an account of the study in the mind of one man—the quest of a spiritual seeker. You will find his approach unique. Some sections demand careful attention—but also offer great rewards. It is a work in broad strokes. Many insights included here are not readily apparent from a casual reading. Irion, who admits some of the principles explored here are difficult to grasp, says: "The trouble is that we try to force a total understanding of the total mind into the little box of conscious awareness." It is the working with these very principles, however, that gives him an unusual ability as a dream interpreter.

Read this book thoughtfully. Weigh it, question it, test the ideas in your day-to-day life. There is much of value here.

CHAPTER ONE

Prologue

Humanity has always been fascinated by dreams; however, only recently has science become interested. This chapter summarizes discoveries from recent laboratory dream studies but concludes that science still cannot tell us why we dream.

Edgar Cayce, however, opened some unique perspectives on this question. According to him, "The mind may be classified into the two forces . . . " (3744-1) One force is between the physical and the soul; the second is between the soul and the spirit. Relating this concept to current studies of the human brain, the author introduces the theories which maintain that the conscious mind, the force between the physical and the soul, acts primarily through the left brain while the subconscious mind, between soul and spirit, relates to the holistic activities of the right brain. These ideas will be elaborated on in later chapters.

In contrast to most books on dreams, Why Do We Dream? *will not discuss much about dream content or lucid dreaming. Only when dream symbols help further explain the answer to the question "why dream?" will they be examined.*

The Prologue ends with some concluding thoughts from the Cayce readings —that in sleep is sought the real activity of the self; that all one sees in the material are but shadows of the real. In searching for an answer to the question, "Why do we dream?" the reader will discover part of the meaning of "this shadow world"—the waking-state world that most people view as reality.

The subject of dreams has intrigued humanity since at least the beginning of recorded history. Believed to be the work of evil spirits and the devil on the one hand and to come from benevolent spirits or God Himself on the other, dreams and dreaming naturally have been both praised and condemned. It is only in this century, for the most part, that dreams began to be considered a natural and necessary human phenomenon; and this has occurred primarily because of the early psychological studies of Freud and Jung. Since their

investigations, other psychologists have expanded the investigation of dreams to include physical and mental reactions of dreamers.

In the early 1950s, scientists began to study the physical responses of sleepers under laboratory conditions. They found that, whether or not a person recalls dreaming, everyone dreams, and neither the ability nor inability to recall dreams has any bearing on whether or not they occur. Brain-wave patterns of sleepers indicate that dreams occur at various levels of sleep and awareness, while the duration and frequency vary during the unconscious period. A habit common among dreamers is eye movements, as if their eyes are actually "watching" events unfold before them. This activity is called rapid-eye-movement (REM) sleep. REM frequently accompanies the dream state, although there are some variations to this observation.

Not only do humans demonstrate rapid eye movements, but dogs, cats, and other animals also experience them, indicating that they dream. While the matter of animals dreaming cannot be proven conclusively, the brain-wave patterns of many common animals have been tested and results suggest that they do dream. Edgar Cayce seemed to agree with this when he said, "There are many various kinds of manifestations that come to an animate object, or being; that is in the physical plane of man, which the human family term a *dream.*" (3744-4) This idea was touched on further when Cayce defined mind as "That which is the active force in an animate object" (3744-1) and added that "We have the manifestation of this within the lowest order of animal creation." (3744-1)

Despite all the psychological and laboratory testing and theorizing, however, there is a question that cannot be answered by these experiments—a question that nevertheless some people are curious about: Why do we dream? Or simply put: Why dream?

Dreaming appears to be a universal phenomenon, at least as far as living forms and humans are concerned. The question of *why* seems to me worthy of examination and study. While no one answer will satisfy everyone, perhaps, there is still value in attempting to explore this query.

Before embarking on this endeavor to search for an answer—much less trying to prove it—we might be pointed in the right direction by recalling the ancient adage, "Know thyself." This time-honored advice has been around well over two thousand years, yet for all its appeal, the ground it directs us toward has remained by and large fallow. This is less because of non-interest than the fact that there was no known method to look into our beings and examine our inner workings. Only little by little through the centuries have we made progress in understanding even some of the fundamental activities involved in knowing ourselves. Speculation and theory about the nature of humanity were generally relegated to philosophical and religious views. Meanwhile, some of the progress in gaining a better knowledge of ourselves seemed to have been derived intuitively, then later determined to be

scientifically correct. For example, the flow of blood through the body was one of the many functions and processes that was first theorized about before being confirmed scientifically.

We have made great strides during this century in developing methods for studying ourselves, especially with modern tools such as X-ray and chemistry, mathematics and the study of atomic particles, as well as the knowledge of two separate brain functions in the body. Although not our primary focus, we should consider some insights regarding body functions mentioned by Edgar Cayce that lend credence to his psychic readings in terms of scientific validity. In particular, there were two areas, the "split-brain," or dual mind phenomenon, and the psycho/physiological process of dreaming, which he discussed that, at the time, were almost beyond understanding. Today, of course, we have the benefit of hindsight and better understand Cayce's comments than when they first appeared in 1924.

In defining the mind and explaining its operation, he stated, among other things, that "The mind may be classified into the two forces—that between the physical and soul, and that between the soul and spirit force." (3744-1) And further, with the division of the mind force—"the mind is that factor, that principle . . . that either serrogates, correlates or divides the impression to the portion needed, to develop the entity or physical force toward the spark or infinite force, giving the life force to the body." (3744-1)

Referring specifically to the conscious mind, Cayce called it "*that* that is able to be manifested in the physical plane through one of the [five] senses" (3744-1); and the subconscious mind was defined as "that lying between the soul and spirit force within the entity . . . " (3744-1)

We know today that the conscious mind acts primarily through the left brain hemisphere, and the unconscious relates more to the holistic activities of the right brain hemisphere. Modern equipment is able to record electrical impulses from each side of the brain. This shows only that electrical activities are present, but it is known that the separate halves of the brain respond differently to different vibrational stimuli, and that some vibrations activate one side more than the other, as proven by recorded brain-wave patterns. Although little is known about the separate operations of the brain's hemispheres, enough is understood to see that what Cayce said about the segregated operation of the mind into two functions fits remarkably well with current scientific findings.

(Of course, a closer examination of all the Cayce readings relating to the operation of the mind would cover a wide range of human functions—from creative thoughts, habits, patterns, and moral and spiritual concepts to soul and psychic activities, as well as physical reactions, conscious and unconscious. But the focus here is necessarily limited to just one aspect of the mind in connection with the very human activity of sleep and dreaming.)

It was a question concerning the mental forces—conscious and

subconscious—that prompted a series of readings on sleep and dreaming by Edgar Cayce. This series (5754) covers many aspects of dreaming and is the primary basis of this presentation, since it bears directly on the topic of "Why do we dream?" While attention necessarily will be focused on those aspects specifically dealing with our search, other factors also will be noted here.

The entire 5754 series of readings is included at the end of this book, not only as information and background but, more important, because I have examined the series just as I do a dream, finding correlations of activities and ideas which point up my own understandings. As with many of the Cayce readings, I find by correlating the ideas with my own concepts, or life circumstances, I arrive at new and enlightening concepts. Excerpts from the series are cited throughout this book, but I have excluded mentioning my personal application of the information, since it is far better for the reader to find his or her own correlations directly from the unmarked transcript rather than trying to adopt my methods.

Needless to say, this book is not intended to be an all-encompassing study of the broad field involved in sleep and dreaming. Many books have been written on these subjects. While most are worth studying, they deal mainly with dream content and meanings, which is only partly the case in this presentation. The main focus here is primarily an attempt to gain a deeper understanding of the significance of why we dream. At the same time, scant attention is given to symbols and generalized meanings other than as they correlate to everyday activities of the dreamer with standards of action held by the unconscious. Generally, these interpretations are corroborated by the dreams themselves. Most of the dreams discussed are those that were told to me; they are included for their relevance to a deeper understanding of dream functions.

Other writers have given much attention to the subject of "incubation" of dreams and "lucid" dreams. After listening to numerous accounts of incubated dreams, it is my opinion that many are in the framework of the context sought, yet just as many appear to reflect only an immediate desire aspect of the dreamer. While dream incubation seems quite desirable in a dream-study framework, I feel such endeavors are used more properly in relation to an immediate dreamer "need," rather than as a demonstration of some kind of control over dream content—although control is what some dreamers seem to prefer. A few instances of "wished for" dreams are included here to show that needed dream response can sometimes be obtained. However, my caution about paying too much attention to a desired dream is based on this statement from the 5754 series:

> *. . . as has been seen by even those attempting to produce a certain character of vision or dream—these follow much in that; for another law that is universal becomes active! Like begets like . . .*

> *and the likings are associations that are the companions of that which has been builded; for such experiences as dreams, visions and the like, are but the* activities *in the unseen world of the real self of an entity.* *5754-3*

It has been suggested that lucid dreaming—the awareness that one is dreaming as a dream occurs—can allow the dreamer to take charge of the dream and alter its content, thus gain control of what the unconscious is revealing so that it can have a better effect on the dreamer's life. My contention is that the awareness of dreaming itself is a way the unconscious has of helping the consciousness to better remember the dream, and serves no other purpose.

Another phenomenon that is not uncommon is to dream one is dreaming. Normally this is not a lucid type of dream, but yet another way the mind has of prompting one to pay closer attention to dream content, since the content of the "inner" dream is not remembered. In my opinion, a dream within a dream is saying that one should pay attention to the "real life"as opposed to the waking life. Most people, of course, suppose the waking life is real. However, Cayce points out that just the opposite is true: "*Consciousness*—consciousness—see—man seeks this for his *own* diversion. In the sleep it seeks the *real* diversion, or the *real* activity of self." (5754-3) Coupling this with his statement that "all one sees manifest in a material world is but a reflection or a shadow of the real," (262-23) we can only conclude that all diversions of the "real" life are but shadows—unreal.

This concept may be difficult for most of us to accept, yet the search for an answer to the question of why we dream may not only answer the query but give us at least some clues to the meaning of the shadow world, which too many of us take as the only reality.

CHAPTER TWO

The Sixth Sense: An Attribute of Sleep and Dreaming

In order to describe what happens when we sleep, Chapter Two examines the concept of the "sixth sense." The conclusion is that during sleep a part of our life forces withdraws from the physical body, leaving behind enough force to keep the body alive. This part then forms the "sixth sense," which searches through the memories of the experiences that the soul has had throughout time and examines its purposes and ideals. It judges our daily activities in light of these purposes and memories and presents the results of the comparisons in a dream.

Besides describing this function of the "sixth sense," the chapter presents some material that elaborates on the sleep state, using a chart to demonstrate when this soul examination occurs. Other material describes in greater detail the formation of this "sixth sense" and how it begins to function during sleep. It hints at how this soul examination is necessary for nourishing us in a nonphysical way.

Now we will look at some of the physical, yet psychological, activities of the human body during sleep and especially the aspect of ourselves termed the sixth sense. It seems that Edgar Cayce was the first source to dwell at length on the idea of the sixth sense and, according to his readings, its awakening is one of the most fundamental happenings in us when the conscious mind shuts down and we enter "the arms of Morpheus . . . " (5754-2)

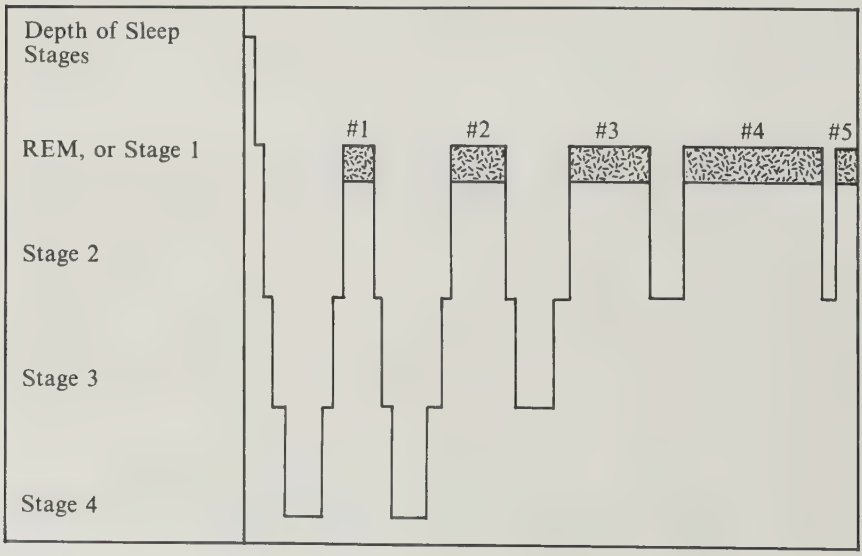
In studying the deeper aspects of ourselves, perhaps it is better at first not to spend much time on dreams themseives. The focus here is on why we dream, so it is necessary to consider sleep, too, since this state is a required predicate for proper dreaming. In fact, to understand clearly the dream process, we must start by looking at what happens during sleep.

The Cayce readings describe sleep as "a shadow of . . . that state called death . . . " (5754-1) In normal sleep, our physical consciousness is unaware

of existent conditions or what is going on about us. Yet, at the same time, the senses are on guard, as it were, and in such a way that the auditory (hearing) forces become more sensitive. Anyone who has ever had a dream in which colors were so vivid that they could only be described as "out of this world" will readily understand what is meant by "more sensitive" in this regard. In sleep, the heightened auditory forces are attuned to a more universal aspect of human nature—to between-life experiences through the spirit—and not to just conscious physical reactions.

This increased sensitivity to universal stimuli could well be the result of the evolution of matter when it first became "aware of itself being capable of taking from that about itself [that which would] sustain itself . . . " (5754-1) The readings further state this is "as of the lowest to the highest of animate objects or beings." (5754-1) If such is the case, it would seem true to say that all animate objects dream. This helps us realize that when dreaming we are attuned to a higher or more universal stimulus than just the body's senses alone can obtain when awake. The evolutionary force, or trait, of being—from "lowest to the highest . . . "—is an attribute shared by both animal and man. (5754-1)

There are four other sensing attributes, of course, "acting independently and coordinatingly in *awareness* for a physical body to be conscious." (5754-1) These are laid aside during sleep. (For example, the sense of sight, except at the higher attunement, is inactive.) At the same time, there is that sense in the body matter which yet cooperates "to sustain itself . . . " (5754-1) This innate attribute in matter, which can take "from that about itself [that which would] sustain itself . . . " awakens when the body is asleep. (5754-1)



The reader might find it helpful to refer occasionally to the previous diagram during this examination of sleep. From left to right, the chart shows the depth and duration of the different stages of sleep during a typical night. Shaded areas represent dreaming, and the width of each section corresponds to the time length each sleep stage can be expected to last. This illustrates clearly the different durations of the usual dream periods. Contrary to common opinion, dreaming occurs at the most shallow level of sleep, rather than the deepest. This brings up the question of what happens during the deeper stages. This and subsequent chapters are an attempt to answer the question.

It should not be surprising to learn that a part of us leaves or withdraws from the flesh body during sleep. This is the part embodied in the consciousness referred to as the astral, or etheric, body. This withdraws and lies above the flesh body, a state that allows yet another aspect of consciousness to make us aware of what is known as astral travel. (This facet of sleep will be covered in more detail later.)

Even though the physical senses are inactive, the awakening of the sensing abilities (the sixth sense) at the primitive level shows that the auditory sense is a subdivided activity in the body or consciousness (which corresponds to right and left brain functions). This reawakened ability takes on a posture of being "on guard," so to speak, and allows "the act of hearing by feeling . . . " (5754-1) by smell, etc. This activity involves:

> . . . *hearing by* all *senses that are independent of the brain centers themselves, but are rather of the lymph centers—or throughout the entire sympathetic system . . .* [*in*] *such an accord as to be* more *aware,* more *acute, even though the body-physical and brain-physical* is *at repose, or* un*aware.*
>
> *5754-1*

This "being," or sixth sense, may be likened to the angel before the altar with the golden censer described in Revelation 8:3. The sixth sense, as an active entity, is not a sensing related to body functions; it is a more primitive ability—a "hearing by feeling . . . " (5754-1) Thus it "partakes of the *accompanying* entity that is ever on guard before the throne of the Creator itself . . . " (5754-1)

Before determining exactly what the sixth sense is, we must consider what it is not. That humans have such a sense is well recognized. It has been related to the spiritual entity, the cosmic body, telepathy, hunches, etc., or to some portion of the mind still unknown. It is in fact none of these. Yet it partakes of them all, since it is most active when physical consciousness is laid aside and we are "in the arms of Morpheus . . . " (5754-2) Clearly it is also an attribute of mind in physical activity and "*leaves* a *definite* impression . . .

[upon] [t]he mental activities of the body . . . itself." (5754-1) Cayce explains that the sixth sense "is the activating power or force of the other self"—the other self that "has been builded by the entity or body, or soul, through its experiences as a whole in the material and cosmic world . . . or is as a faculty of the soul-body itself." (5454-2)

The sixth sense—as an activity of the soul mind—usually reveals itself only through hunches or "feelings." Seldom do we realize that the "other self"—the soul—even has a mind separate and distinct from the conscious mind. Yet the soul mind contains the memory of all experiences since its beginning, as opposed to the limited concepts and memories held by the body-conscious mind. The one carries "all life" memories while the other holds memories of "this" life only. (Consciously we remember only this present lifetime; thus, unable to recall all lifetimes, we reject the possibility of their existence and, of course, the idea of reincarnation as well. It is as if we use our free wills to refuse to believe what we do not consciously remember about ourselves.)

We all experience disagreements between our conscious desires, ideals, and purposes that cause us to have the blues, become grouchy or depressed or even ill at times for no apparent reason. Yet it is our failure to remember previously set ideals and purposes that set up these feelings in our body-mind. Cayce refers to this as "the warring of conditions or emotions within an individual." (5754-2)

It would be easy to say that the sixth sense, being related to and partaking of the conscious soul mind, is the reason we dream, except that it is much more than that. Rather, the sixth sense or soul mind seems to be an activity of the unconscious-consciousness of the other self, and thus is more than simply an activity of the soul, which also has a subconscious mind, as just stated, referred to as the superconscious. We should keep in mind that the soul's development is only in the earth plane, while the spirit's development is in the spirit plane. (See 900-10.) These separate activities will be explained later.

Let us consider the primitive universal auditory sensings that resulted "when matter in its evolution . . . [became aware of] being capable of taking from that about itself [that which would] sustain itself . . . " (5754-1) The phase of development meant here might be more understandable if we review the early stages in the soul's evolution. When first created, the soul was not yet involved in matter, but it was entirely of the real world. (Remember Cayce's statement: " . . . all one sees manifest in a material world is but a reflection or a shadow of the real . . ." [262-23]) However, the soul, using its free will, chose to involve itself in matter—and thus became immersed in the shadows of the "material world" and its evolution became tied to that of matter itself.

The soul's involvement with and awareness that it could draw from the

material world what it needed to sustain itself produced a sense of "being able to do" something—yet without a memory of such. This ability is an unconscious evolutionary aspect of development, an "imprint" or force present from the beginning of the soul's involvement in matter. There is, then, an influence in the total being taken on even from matter itself; and it is reasonable for such an influence to be present. The body is composed of (earthy) matter—with its own sensing from the beginning—as well as the body conscious and unconscious, along with the soul and its conscious and unconscious activities in all realms of its experience. We have quite a conglomerate background of activity and memories to draw from in order to experience a unified sense of being—a sixth sense.

Perhaps we can better understand the relationship between the physical and nonphysical components within us by considering the way we are "one with" all earth creatures who also dream. Our bodies, like theirs, are flesh matter. Since dreaming seems to express our need to become aware of other dimensions of forces and/or consciousness, we can suppose that other creatures who dream have a kindred need, even if we cannot know that their dreams are similar to ours.

We and the animals apparently are kept alive by "taking from that about [us]" to sustain the flesh life—seeds, leaves, fruits, and other foods from the ecological chain. (5754-1) However, are the vitamins, minerals, and other nutrients consumed by us the only elements necessary to sustain life? Does not the need to understand other dimensions, reflected in our dreaming, and likely that of animals, indicate that other factors and forces (not yet recognized) are hidden and necessary nourishments for the otherwise mystical element behind the need to sleep and dream?

By supposing that all creatures who dream embody a union of physical and nonphysical elements, perhaps we are conjecturing too much. Yet, until we can be sure of more, we should consider the Genesis story. " . . . God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." (Genesis 2:7) And there is another relevant event in Genesis, that of the flood and God's subsequent covenant with Noah. Although some may presume this covenant relates only to God and humanity, the Bible explicitly tells us that it extends to "every living creature that is with you, for perpetual generations . . . " (Genesis 9:12) The implication here (the divine involvement in the survival of the entire animal kingdom) is that not only humans but all creatures (who dream) receive nonphysical as well as physical sustenance from their surroundings; all have a nonfleshly aspect that is closely connected with their ability and need to dream.

We have viewed, so far, the overall activities of the sixth sense relative to the flesh- and soul-body's nature as a total oneness of activities. We have not yet reached a firm definition of what causes this particular action nor found

the sixth sense's place in the body except during sleep. We might gain an idea of the formation or cause of this sense and its activity—and clarify concepts already covered—if we consider in more detail what happens when we enter sleep. We will be dealing with the withdrawal of a part of us from the body during sleep—our "out-of-body" activities.

First, let us look briefly at the operations of the senses and the soul through the endocrine system. In my study of The Revelation I found that certain soul development influences from activities between earth lives, or on other planes, act through various endocrine glands in the body. These influences correspond to the colors in the rainbow and are active as mind-sensing and -directing forces in and through the body.

While these influences are divided in the body and in light, they nevertheless are all of one developmental force or factor in the total body reactions. Altogether they are relative to the total life forces keeping the body alive. (Of course, at death all these forces withdraw from the body.) During sleep there is only a partial withdrawal, as mentioned earlier, and only those portions (forces) needed to sustain life remain. Outside the body, the separated forces assume a oneness, for they are now free of the time-and-space body consciousness. This factor in itself causes a unified sense of being. (It is this separation—with most of the influences or mind activities withdrawn—that sometimes results in the feeling of having left the body during sleep.)

In sleep, then, a portion of each of the seven senses (the endocrines) remains—the "life"-giving factor in each force, which keeps the body alive. Thus, one-seventh of each of the seven planetary forces remains, the other six-sevenths having withdrawn. Outside the body, these influences, as just mentioned, become unified, forming a "one" sensing mechanism—the sixth sense for the total body. In other words, six-sevenths of the planetary influences combine into a oneness—a "one" sixth sense. This unified sense sometimes is active in the waking state as well, such as when we have hunches about future events or receive new insights vital to us. Such experiences, though, usually occur because we have not paid enough attention to our dreams, and so point to a lack in ourselves.

Being unhampered by influences from previous lives, the endocrine system is more aware in sleep of the sustaining actions of the "life" force in the body. As a result, there develops another body sense of being "on guard," so to speak, to protect the body life force left alone in the sleeping body while the usual body-awareness mechanisms are not functioning. So two life-guarding influences work in the total self during sleep that are usually not present during wakefulness. These are the body life forces, with a subliminal sense of being "on guard," and the sixth sense, which searches the "out-of-body" soul-self's memories of previous lives for correlations with present life activities to present these to the sleeping self as a dream.

The sixth sense is described as an activity of the total self which, when the body sleeps, "communes with the *soul* of the body . . . or . . . goes *out* into that realm of experience in the relationships of all experiences of that entity that may have been throughout the *eons* of time, or in correlating *with* that as it, that entity, *has* accepted as its criterion or standard of judgments, or justice, within its sphere of activity." (5754-2) In view of these activities, it should be easy to see why sleep is called "that period when the soul takes stock of that it *has* acted upon during one rest period to another, making or drawing . . . comparisons that make for Life itself in its *essence* . . . " (5754-2)

Thus the judgments of the self and self's relationships to its own set of ideals and purposes bring to the sleeper portrayals of comparisons and correlations called a dream. The dream is from our self and reveals to us our state or status at either the physical, mental, or spiritual level. A dream can relate to our condition in various combinations and/or extremes of these three levels of being, and it usually is presented in symbolic pictures or actions.

It should be obvious that in the effort to answer the question of why we dream, we are led to take a closer look at "What happens when we sleep, and why?" We will continue investigating this second question in the next chapter as we further explore some of the physical and spiritual activities that occur during sleep.

CHAPTER THREE

Physical and Spiritual Activities in Dream Formation, Processing, and Presentation

Science has done some research on dreams, but its focus has been primarily on the dream state and not on what happens in between dreams. It is during this nondreaming sequence that the "sixth sense" embarks on its journey, discovering harmony or disharmony between the daily life of the individual and the soul's purposes. If harmony is found, then a pleasant dream will usually result; if opposition, then disturbing dreams frequently occur.

The dream sequence is divided into three parts. The out-of-body activity, which is similar to the near-death and mystical experience, is the first part. This is the dream preparation stage which occurs when the soul no longer has to ingest the daily activities but is free to digest the spiritual aspects of those activities and search its memories for correlations with one's ideals.

In the second part, which some call the actual dream stage, the soul makes connections between past and present and translates what it has learned into forms and sequences that can be meaningfully registered on the body cells. This is done through symbols because they communicate right-brain activity into a form that the left brain can recognize.

The third stage is the presentation, which is the actual placing of the symbols on the body's memory cells where they become available for conscious recall.

Based on this discussion, one answer to why we dream is that this dream sequence allows the soul to communicate truths to the conscious mind. Dreams bring spiritual elements, the original purposes and ideals of the soul, into waking concepts to encourage spiritual growth.

So far, we have reviewed the subconscious mental activities of the sixth sense and the physical responses involved in the sleep and dreaming process.

It was noted that the other self "goes *out* into that realm of experience in the relationships of all experiences of that entity that may have been throughout the *eons* of time, or in correlating *with* that as it, that entity, *has* accepted as its criterion or standard of judgments, or justice, within its sphere of activity." (5754-2)

This explanation, that the sleep/dream process serves the purpose of experiential feedback, is one which receives scant attention. Indeed scientists, philosophers, and clinical researchers who delve into the subject of dream formation focus primarily upon the dream representation or the "received" dream for clues or reasons for its content and leave the dream process virtually unexplored.

Also worthy of consideration is the implied question of what is happening to or in the body while the entity, or sixth sense, is "going out." The answer can be found in the statement preceding this phrase: "and ever when the physical consciousness is at rest . . . " (5754-2)

Findings by dream researchers, however, indicate that the first dream begins approximately ninety minutes after a subject has fallen asleep, although many cases of "instant" dream experiences have been noted, such as during an afternoon nap. In spite of such exceptions (which will be touched upon later), studies show that there is usually a period of deep sleep prior to any physical evidence of a dream occurring. To date, no adequate explanation for this period of apparent inactivity—or what value it may serve the dreamer—has been offered.

Perhaps, then, this interval of "non-dreaming" can be related to Cayce's statement that the sixth sense goes out while the physical consciousness is at rest. This ninety-minute period could well be necessary for the time-oriented body and soul consciousness to search out and translate its findings into language understandable by the dreamer, after having moved "through its experiences as a whole in the material and cosmic world . . . " (5754-2)

Further examination of this period is warranted—especially in relation to what is found during the search for experiences in harmony with or "correlating *with* that [which] . . . that entity, *has* accepted as its criterion or standard of judgments . . . within its sphere of activity." (5754-2)

Whether consciously remembered or not, these correlations should reveal either harmony or opposition between the standards held in daily life and those accepted as a result of the soul's experiences throughout time. If present life standards and those of the soul mind are harmonious, a pleasant dream would likely result. On the other hand, when the criteria set by the soul mind are in opposition to daily conscious activity, this shows "disagreement with that which has been builded by that other self . . . " (5754-2) The result may well be a very disturbing dream, manifesting "the warring of conditions or emotions within an individual." (5754-2)

In the search for correlative spiritual criteria, surely the most relevant

issues of spiritual import are weighed or considered for presentation to the consciousness through the dream. The fact that not all possible variations of this correlative process create a perfect fit may be one reason that most dreams during a given night seem to be on the same theme. In fact, a recurring theme may have so many variations or be so important that it is repeated over many nights, weeks, or even years. Indeed, repetitive dreams may continue over long periods of time, replaying when they fit into the criteria of spiritual and/or physical activities needed by the dreamer. In other words, the soul continues its attempts to help the dreamer through repetition.

A study of such activities and variants is crucial to developing a new understanding of the concept of dreaming. The commonly accepted idea that dreams occur at the time we experience them stems from observable physical indications, such as activity of the brain's electrical impulses measured by EEG equipment, and by periods of rapid eye movement or REM sleep. However, considering the activity of the soul-mind's search of its total experiences for the purpose of presenting correlating ideas to the dreamer, we are drawn again to the possibility that the early stages of sleep, when no physical evidence of dreaming is manifested, constitute a "dream preparation" period. If this is the case, it follows that the preparation for the actual events of the dream occurs *before* arousal of the dreamer's mental activities. The correlations—assembled into pictures, moving montages, and other visual images—are then shown to the sleeper and result in observable mental activities, which to researchers indicate that a dream sequence is taking place. But, perhaps it is the choosing of correlations and their placement into meaningful sequences that may be more aptly termed the actual dream. It is as if the soul mind, after completing its search, brings findings back to the sleeping body where they are projected into consciousness and remembered as an experience.

Brain-wave patterns, registered and recorded by EEG devices, show there are four stages of sleep. According to researchers, REM sleep occurs only during the period termed stage one, leading to the conclusion that this stage is reserved for dream "watching" or "presentation." This leaves the precise nature of the three remaining stages open to speculation. What mental activities take place during these periods, as yet unaccountable by scientific measures?

One possibility is that the three stages comprise an ingesting process whereby the soul mind "remembers" daily actions as they relate to different levels of consciousness in the physical, mental, and spiritual experience of an individual. An even greater speculative venture would be an attempt to determine the relationship between the order in which these three stages relate to the different levels of consciousness and the production of various EEG patterns.

In spite of more commonly held theory, the idea that dreams occur prior to their presentation during REM sleep has often been noted by others. Some researchers believe that mental activity involving imagery occurs throughout sleep, while others suggest that dreams are composed directly into memory banks, like a tape recording. The dreams can then be "played back" at appropriate times, just as a tape may be. This analogy presents the "received" dream—the one we watch during REM sleep—as the "playback." One argument for this "cassette" theory is found in cases of nonchanging repetitive dreams, which may be presented time and again over a period of years. (In fact, one of my own repetitive dreams has resurfaced over a fifty-year span.)

Personally, I do not accept the idea that all dreams are prerecorded, nor that the unconscious mind "files" dreams for later viewing. My opinion is that we dream constantly. This process can be broken down into three sequences. The first involves the soul-mind's journey or "going out" among all experiences, searching for correlations of past physical, mental, and spiritual activities. The next event is the process of making "needed" connections between past and present, resulting in the formation of dreams specifically relating to the physical, mental, and spiritual directions and purposes enacted in one's everyday life. The third sequence is the dream presentation, the contents and importance to the dreamer having been determined during the first two sequences.

To gain a better understanding of the total process, let us further consider the aspect of dream "projection." As indicated by scientific evidence, the mind is active while the normal sensing faculties are at rest. We may then identify this "sleeping consciousness" as the sixth sense or a portion of the soul mind which remains on guard during sleep. Cayce stated that "sleep is a shadow of, that intermission in earth's experiences of, that state called death . . . " (5754-1) This suspension of earth-life experiences creates a "divided" consciousness, which opens a way for the dreamer to gain a fuller comprehension of the operations of the total mind. In effect, the presented dreams come from the aspect of this divided consciousness that does not operate through left-brain awareness. As important as this concept is in relation to dream projection, it is also an idea we must grasp in order to comprehend the very language of dreams, which will be presented in more detail later.

One aspect of the sleeping process that may shed more light on the division of consciousness is the concept of out-of-body activity. According to Cayce and others, we all engage in some form of out-of-body experience during sleep. Scientists and medical professionals, usually skeptical of this phenomenon, of course doubt that anyone "leaves" the body, citing such claims as mere hallucinations. However, reports of out-of-body experiences and related occurrences, such as astral travel, have persisted over many

years. Although it is difficult for most people to accept this as a "normal" part of sleep, many are at least remotely aware that out-of-body experiences can occur in other circumstances. From Saint Paul's query "whether in the body or out of the body" (II Corinthians 12:2) to recent studies of near-death experiences, a broad range of incidents and subsequent commentary have been available for examination for some time.

Like the concept of the split brain, near-death experience has aroused significant, if relatively recent, interest. An in-depth examination of near-death experience is not necessary here, but the subject does bear on our investigation into what takes place within us during sleep. People who have undergone severe physical crises have often reported being conscious outside the body, feeling no physical pain or discomfort. In many cases following such incidents, they have reported verifiable details of efforts by others to revive their bodies, having watched themselves from some separate vantage point. Reported near-death experiences, then, seem to support the idea that we are indeed capable of leaving our bodies temporarily.

In spite of the questions raised from reports of near-death experiences, the scientific community, for the most part, evidently avoids serious inquiry into the causes of this phenomenon, as well as other related events. Even research into the proven concept of split-brain functions has focused primarily on the neurological aspects. Nevertheless, many people do not believe that, at times, some part of us seems to separate from the flesh body.

During one reading, Edgar Cayce was asked, "Do I actually leave my body at times . . . and go to different places?" He responded, "You do." (853-8) The idea that leaving the body is a universal human attribute was presented in Cayce's response following further questioning as to the purpose for this. The reading states, "Each and every soul leaves the body as it rests in sleep. As to how this may be used constructively . . . it is a faculty, it is an experience, it is a development of the self as related to spiritual things, material things, mental things." (853-8)

Mystics have noted that some instances of separation involve a kind of "connecting cord" between the physical and mental/spiritual bodies. Cayce describes cases in which the etheric or soul body withdraws from the flesh body and lies above it. Working from these two concepts, it is reasonable to assume that during ordinary sleep (not traumatic near-death or out-of-body experiences) the connecting cord could be necessary to sustain the life force in the physical body. The same life force also keeps the soul or etheric body alive.

While in this state, the soul experiences an "intermission in earth's [life] experiences . . . " creating a death-like experience in the conscious mind, or "[a shadow of] that state called death." (5754-1) In other words, a period of noncommunication exists between the soul and flesh body during sleep. Keep in mind, however, that a portion of the soul mind remains on guard,

not only preventing the cord or connection from breaking but also sustaining the functions of the physical body.

This period of noncommunication could be necessary for the dream preparation activities of the soul. While we are awake, our souls continuously feed upon the spiritual aspects of our daily experiences. Sleep, and the subsequent separation of body and soul, provides the soul with its own period of rest, allowing it to search its memories undisturbed. As a result, it can digest what has been consciously experienced in daily life, then extract and arrange correlations from *all* its experiences, for the soul *never* forgets. The correlations are relayed to the body as dreams through the connecting cord, which functions as a playback device. The playback is what we call the projected or received dream.

While the dream itself issues from the portion of the mind not governed by the five senses or left-brain awareness, it still must be memorable to the physical body, available for conscious recall. The presentation, therefore, is registered in the body's memory cells, just as our conscious minds record mundane activities. This process activates the brain's electrical forces, which manifest as recordable brain-wave patterns.

At this point, a brief summary may help. During our waking hours, the soul is constantly fed the spiritual aspects of our daily physical, mental, and spiritual activities. When we sleep, physical body-consciousness is laid aside, giving the soul a rest from its task of ingesting what we feed it and allowing it to withdraw from the body. Though separated from the flesh body, the etheric body remains in contact by a connecting cord, through which both bodies are sustained by the life-giving force. The soul is then free to search for memories of past earth lives and experiences on other planes. These memories are gathered and placed in association with the spiritual aspects of daily life, in order to make correlations as determined by the soul mind. These associations are then presented in a format meaningful to the body's memory cells, resulting in recordable brain-wave patterns commonly called a dream. As noted earlier, however, that designation may be more appropriately applied to the period when the soul chooses the correlating memories and associations and translates them into a form and sequence understandable to the sense-oriented portion of the mind.

Through its search of activities throughout its experiences, the soul *lives the life given it in the beginning*—given so it could be a companion with its Maker. This life must be associated with the soul's existence as part of the Creative Forces, which formed it and with which it is ever involved. The "original imprint" imparted to the soul by its Creator is the essence of the association between the two and an attribute of the soul's very nature. To become a companion with its Maker, the soul uses the Creative Forces and retains all actions and experiences in order to review them in relation to its original imprint or beginning. The memories, correlations of truths, ideals,

and purposes must be in accord with the soul's embedded essence and intent to eventually become one with its own creative nature—a likeness of the Creative Forces, separate yet one.

The ability to use the Creative Forces carries with it a sense of responsibility for the soul to learn the ultimate purpose for which this gift is given. The attendant need for choices of action—the awareness and exercise of free will—constitutes this learning process. Regardless of where a soul may be on its journey to discovering its ultimate purpose, however, it remains a portion of our total consciousness.

While left-brain awareness is the basis for conscious choices and learning, fundamental needs for one's life in the earth, the other mind—the unconscious—works through the right brain. The unconscious may be viewed as the more holistic portion of one's total consciousness, since it is aware of left-brain activities, while its own function as the seat of the soul mind is not "consciously" known to us. The unconscious, along with the soul and etheric body, is the body of mind activity which withdraws from the flesh body during sleep. This aspect of the mind seems to be a necessary companion of the soul during its search of memories, offering proper direction to the soul toward its ultimate destination—becoming one with the Creative Forces which it uses in all that it does. Again, this points to the soul's need to find correlations of truths and use them in proper relation to bring about conformity with its original purpose.

Depending on various factors, these associations may sometimes be difficult for the physical consciousness to understand. One factor is the flesh body's limited perspective of its one-lifetime period of development. Another involves the correlations themselves and their presentation in a more universal language. However, truths can still be presented in a manner understandable to the conscious mind through the use of metaphors and symbols in dreams.

The soul's need to communicate truths to the conscious mind might seem the logical answer to the question of why we dream. However, if we keep in mind that the soul is a portion of one's total consciousness, it raises another aspect of this question. Why do we seek to communicate truths to ourselves?

The soul's pursuit of its original purpose is also a discovery or learning process by which it sets forth ideals, which are built into the soul by repeated actions in our daily lives. Carried from life to life, these ideals become influential components of our spiritual makeup. Holding to an ideal moves us nearer to spiritual awareness, yet we may lose sight of an ideal through continual conflicting thoughts and actions. When this happens "then the abilities for that faculty or that sense of an individual to contact the spiritual forces are gradually lost, or barriers are builded that prevent this from being a sensing of the nearness of an individual to spiritual development." (5754-3)

Losing sight of an ideal, which results in conditions arising from the senses

and immediate desires of the physical body, places us in jeopardy in relation to our total being, of which spiritual development is an elemental aspect. But free will, given the soul in its creation, is also an integral part of physical consciousness. So, even when there is warring within the dreamer between the soul's previously accepted ideals and those enacted in daily life, one avoids self-condemnation by calling into play the law of self-preservation, one of the first laws of nature, established when "matter in its evolution [became] aware of itself . . . " (5754-1)

Whether we desire it or not, during sleep the soul, exercising its free will, seeks to maintain itself according to its accepted ideals, regardless of how the physical consciousness has exercised free will in its daily physical, mental or spiritual activities. Like the soul, the soul's unconscious seeks a likeness of itself on these three levels, operating within the law of "like begets like." Working together, the soul and its unconscious seek to form the same type of companionship in our physical and mental activities. Thus, dreams are pictures of the activities in our own unseen mental and spiritual consciousness, not just images created by the physical ego.

Because of a basic misunderstanding of our own nature, for the most part we think of our three divisions of consciousness, as well as our dream experiences, from the physical standpoint only. While we claim to be "aware" of three dimensions, we usually think of them as three *physical* dimensions. We do not fully recognize the spiritual nature of our third dimension of consciousness. Our third dimension of awareness is *patience,* rather than some aspect of the time-space continuum as science would have us believe. (See readings 1463-1, 1554-3, 2012-1, and 2771-1.)

Our interpretation of dreams is an attempt to incorporate spiritual elements into two-dimensional waking concepts. In doing this, we risk overlooking the third dimension of the dream's message. Since the dream uses two-dimensional pictures or references to show spiritual essences, and the essences and laws presented are *multi*dimensional, they cannot be projected into two dimensions with total clarity and certainty in a limited time-and-space understanding. (Simply stated, the dream is a third-dimensional idea projected into two-dimensional awareness.) The need to associate the truths in our dreams with events in our daily lives now becomes clear. By doing this we can grasp the "spiritual" messages of our dreams.

Normally our daily life is divided into three segments—physical, mental, and spiritual. Two of these are devoted to objective time and space comprehension or physical and mental activities. But it is through the remaining segment, reserved for sleep and dreaming, that we attempt to gain the sense of patience, our third dimension of consciousness. The need to sleep and dream is a result of our direct responsibility for the nonphysical, nonobjective spiritual elements of desires we have built into our relationships and acted upon during wakefulness. If we are to find personal

meaning in our dream elements and understand the ideals held by our conscious and unconscious minds, we must associate them with daily activities. This is the practice of patience, which must be just as active as our time and space awareness; for it is in patience—not merely through the awareness of time and space—that we possess our soul.

The conscious will, active during our sixteen hours or more of wakefulness each day, is usually nonactive during sleep. The will has no control over the impulses and comparisons of memories and ideals previously accepted by the soul, even though it was by use of the conscious will that all these sources were placed in the total soul memory. In dreams, we may find correlations between what we are consciously feeding the soul as well as ideals and purposes gained by the spiritual entity in its development. Thus, part of the dream's meaning derives from the spirit plane. While the soul develops in the earth plane, growth of the spiritual entity takes place in the spirit plane only (900-10), and therefore is not under control of the conscious will.

It should be obvious that there is a difference between our awareness while awake or asleep, and dreaming. We may wonder about it, but usually shrug off the wonderment, thinking, "That's just the way it is for all of us—we all have to sleep." In adopting this attitude, we fail to see that there is an aspect of our minds not limited by time and space. This part of us can reach a greater understanding of our ideals and purposes in life if we but heed the messages it brings in our dreams.

CHAPTER FOUR

Physical Creative Urges in Dreams

Sexual activity in the dream state is often misunderstood, especially when it is accompanied by physical responses in the body. However, the Edgar Cayce readings offer insight into interpreting these dreams as expressions of the creative urge of the soul.

The readings state that dreams are to help a person improve the physical, mental, and spiritual aspects of life. This implies that they have a creative motif and function. This creative urge would naturally at times stimulate physical responses in the body because the same endocrine centers are related to both sex and in a wider sense creativity.

Interpreting these dreams in this more comprehensive view incorporates the idea of renewal—replacing old cells with new ones, replacing old ideas with new ones. Dreams encourage this creative renewal at all levels of one's being.

Several dream examples plus a brief discussion on Freud's and Jung's approaches to interpreting these dream symbols elaborate further on this approach to interpreting sexually related dreams.

One of the most misunderstood physical reactions relates to the sexual activities sometimes portrayed in dreams and, naturally, the accompanying sexual arousal produced by these dreams. The significance of these dreams apparently has been overlooked by most, if not all, writers dealing with the subject. (Rather than try to cover all areas of this subject, we will focus on two particular body responses during dreams: those acting through stimulation of the gonadal and adrenal centers. This study may offer a broader understanding of body/mind reactions and, in turn, help us gain a better grasp of dream content and meaning.)

It is suggested that determining where reactions occur in the body might provide clues to dream content and purposes that previously have not received sufficient consideration. In order to set the background, it will help to look at the Cayce readings regarding the philosophical approach to

reasons for dreaming. Then a brief review of some pertinent facts from laboratory research will follow.

According to the readings, a basic reason for dreams is to serve as helpful influences to guide an individual to improve the physical, mental, and spiritual aspects of his or her nature and life. This concept and the importance of dreaming are covered amply in other publications, so only brief quotations from the Cayce readings will be given here in the hope that they will provide adequate background for this discussion. The following excerpts present a general view as to the purpose of dreams. The first was the reply to the question of what is a dream.

> *There are many various kinds of manifestations that come to an animate object, or being; that is in the physical plane of man, which the human family term a* dream. *3744-4*

> [*Dreams*] . . . *are the emanations from the conscious, subconscious, or superconscious, or the combination and correlation of each, depending upon the individual and the personal development of the individual, and are to be used in the lives of such for the betterment of such individual. 39-3*

> *The dreams, the visions, that come to the body are as those developing forces manifesting through the individual, and may be used to the advantage of self . . . 137-35*

These are relevant to every sexual dream encounter and should be the basis not only for dream interpretation but as principles applicable in the life of the dreamer. That this generally is overlooked is the reason for calling attention here to the inadequacy of the usual way sex dreams are viewed, which often is to consider them a taboo subject.

Interestingly, sleep researchers have failed to investigate the function of REM sleep thoroughly enough to discover its meaningfulness, so the reason for it remains obscure. Of further interest is the recent theory proposed by Nobel laureate Francis Crick and Graeme Mitchison (*Psychology Today,* Nov., 1983) that "REM sleep represents a process of reverse learning." This theory is the basis for their contention that all dreams should simply be forgotten. It appears that the "reverse learning process" came about from studies of the brain's electrical impulses in the neocortex. The point here is that most eminent researchers look only to electrical impulses for answers pertaining to the universal aspects of a total being, as if the totality of life in any form relates only to chemical reactions in the brain. (This calls attention to the narrowness of the focus of some researchers on dream activities.)

Research findings of the body's obvious sexual arousal are intriguing, especially the phenomenon of genital erection during REM sleep. For some

time it was believed this happened only in males, perhaps because it was readily monitored, but advances in REM monitoring now show that the reaction also occurs in females. However, as might be expected, not every dream causes sexual arousal. In psychological evaluations of dream content, for instance, it was discovered that scenes of aggression or anger produce no sexual reactions. These observations bring up two questions: Why do many dreams cause sexual arousal? And when this phenomenon does not occur, why is it absent?

If we accept Cayce's approach to dream messages as intended for the dreamer's benefit (even aside from specific interpretations), we know some dreams bear a creative motif. This creative aspect is well recorded—in literature, for example, Kekulé's dream of a snake eating its tail led to understanding the benzine ring; and I.M. Singer had a dream which helped him develop the sewing machine. The purpose of such dreams appears to be to spur the dreamer on in his or her creative efforts. The dreams rarely show specifically what to do; exact solutions to problems are left to the dreamer's consciousness and creative ability.

Since the body has a flesh component, the creative purpose in dreams would naturally stimulate the body, and this action is first a direct gonadal activity. The body, however, is not only flesh but a combination of physical, mental, and spiritual activities, as mentioned earlier. So, a creative urge would stimulate not just the flesh body, causing an erection, but would spur reactions in the mental and spiritual bodies as well. All reactions should be looked at, if possible, in an attempt to identify creative aspects in the dreamer's life style and find guidance that helps in efforts to see the significance of a dream's message.

A similar result might be evoked by a dream of anger, aggression or fear, which stimulates adrenal activity. It should be obvious that any dream may also stimulate each and/or all other glandular centers, aside from the one through which it is primarily operating. With no record of the bodily stimuli connected to the dreams of Kekulé and Singer, we obviously cannot identify through which centers they operated. However, we can observe that the dreams affected the mental creative portions of their beings, and they do illustrate that arousal of the creative nature is found by modern researchers. Kekulé's dream was largely of an abstract idea, yet bore fruit in a very practical manner. Singer's dream involved aggression by enemies (but not by him), and the result again was a practical creative effort.

So far, this information might be enough to answer the question of why a genital erection occurs when dreams of a creative nature are experienced, yet not during dreams of aggression. However, a closer look at the physiological and psychological response mechanisms in the body should bring the idea into better focus.

EEG patterns will not provide a full explanation of the sexual arousal that

accompanies many dreams. We can only study the dream content to understand the operation of the creative stimulus in relation to the motif of the creative urge in a wider sense, rather than restricting attention merely to the apparent sexual response. (It is reasonable, in light of creative aspects in physical and mental functions, to look at these two functions in a broader context than that of sex alone.)

While sex is of the physical creative format, there is more to creativity in physical and mental bodies than sexual desire. To avoid overlooking important facets of the creative concept, the meaning of "sexual" should include the physical/mental body's functions of renewal in both aspects. Physically, this involves the body's replacing worn out or destroyed cells and the ability to grow in various ways. On the mental level, creative renewal entails building new concepts and ideas to replace old ones—a rebuilding like one's body.

The creative functions obviously are in the same format physically and mentally. In effect the dream, to spur the body to be creative, is a stimulus to much more than just sexual desire, because sexual arousal relates to the total creative mental and physical functions.

The enormous activity of human growth and renewal shows why the creative stimulus plays an important role in dreaming. It is said that many millions of red blood cells are created every minute in the body. (This, of course, does not take into account the other blood cells, let alone all the cells in the rest of the body.) Include the additional creative effort required for a child to grow to adulthood, or for anyone to increase in stature and size, then we begin to imagine the power needed from the creative urge to sustain life on the physical level alone. Certainly these creative actions (growth and renewal) should be enough to attract the attention of the dream "processor"—the subconscious activity of the unconscious mind—at least to the extent necessary to keep the body living.

Meanwhile, creative mental functions have to do with growing ideas, a process very similar to the body's action of growth and renewal. During early childhood we learn ways to react that eventually become habits which sometimes extend into adult life (even as brain cells are said to last a lifetime). Occasionally there are ideas and habits that we need to change. There is a necessity, then, not only to discard former habits and ideas but consciously to create new ones to replace them when they are no longer useful in our daily reactions. (Again note the similarity between mental creative actions and those of the physical body.) In much the same way, we may create new ideals and discard old ones. So, the same creative process essentially applies to rebuilding habits, ideals, and fixed ideas (of every nature) that play a great part in daily living.

Our daily reactions are dependent upon response patterns we have built in ourselves. A desire for a new way of reacting in our lives involves a need for

new patterns of ideas, habits, and ideals. The desire calls upon the creative activities to build the form needed to furnish a reaction pattern, in turn forming the basis for new responses. The creative activities evoked are focused in the body's sexual center, thus all these processes involve sexual and creative functions. The greater part of our sexual life, in fact, has nothing whatever to do with sex itself, yet the body-mind must stimulate the body to create response patterns needed.

This stimulation occurs in the context of "spirit bearing witness with spirit." (Romans 8:16) When the mental/spiritual desire (need) forms in the unconscious to express a response pattern (bringing it into three dimensions), the mental/body, by spirit (energy), bears witness in the creative body functions. This causes the physically noticeable reaction in dreams—sexual arousal.

Except for some late childhood explorations, the creative urge is usually notable only when the body has grown to the point that it needs to take responsibility for itself as a physical/mental/spiritual being. Prior to puberty, dependence is upon others. After puberty has furnished the needs of the physical/mental body for adulthood, then growth is finished, and the mental/physical body is fully responsible for its own reactions and being.

Whether or not an in-depth study has been made of the psychological and physical development from the onset of and through the puberty stage, I do not know. I believe, though, that such a study—especially from the perspective that puberty marks the beginning of creative urges in the larger context just discussed—could be explosively enlightening in contrast to commonly accepted ideas of sexual arousal in dreams.

When sexual dreams appear, we usually misinterpret the symbols and meanings because of our rigidly biased views regarding what is "acceptable," and thus feel shocked that a dream could be so crude. If so, we end up feeling ashamed and believing we must be terrible. The following dream, as an example, was experienced by a man for several years before he reached a true understanding of it. This dream is particularly appropriate here because it illustrates both the unwarranted shame that sexual dreams may cause in some cases and the way they contain a broader message relating to the creative urge.

This unusual but quite meaningful dream occurred shortly after the man awakened from another dream. The first seemed highly important to him, so he prayed about it, asking, "Give me a key to understanding the dream." He then went back to sleep and dreamed: He was at his workshop desk with his penis in the keyhole. He awakened suddenly and felt such shame that he completely forgot the first dream. He later said that the second dream made him feel he must be some kind of weird person, then added, "There is just one thing I learned, and that is never to ask for a key to understand symbols."

One can well appreciate the man's relieved reaction to the suggestion that

he may well have been shown the "key" to a "creative" project he was working on at the time of the dream. Instead of continuing to feel humiliated over the dream, he became ecstatic, and he reported that he had followed through with just such a creative project and it had been quite successful. Yet he still was unable to recall the first dream.

A similar dream—also illustrating the general theme that sexual symbols can relate to "creative" motifs—was experienced by Carl Jung early in life. (*Memories, Dreams, Reflections,* pp. 11-12) At about four or five years of age, Jung dreamed of walking in a meadow and finding a hole in the ground with a stone stairway. A door at the bottom of the stairway led into a large room where there was a golden throne enshrining a phallus-like figure composed of flesh, with a bright light or eye shining or looking upward.

Jung seems to have recalled this dream often, but did not relate it for fifty years. In this respect, it reminds me of a dream of mine (related below) which I first had at about the age of five and—though nonsexual—I did not reveal it for fifty years.

The setting was a cemetery located across the road from my childhood home. In this cemetery there was a brick grave mound with an unusual spiked iron fence around it which reached to about six inches from the ground.

In the dream I was looking at the grave. I crawled under the fence, removed a brick from one corner of the mound, and went down into the opening. After going down about five feet, I came to a door, opened it, and entered a room where everything seemed of Greek design. I looked around and saw jewels: diamonds, rubies, emeralds, and all kinds of precious stones. No one else was there. I would stay for a while, then ascend, and wake up.

As a child I was almost literally scared to death. The idea of entering a grave was horrifying, so I never dared to mention the dream until after I moved to Virginia Beach, and even then only after the last time I had had the dream. The last time, I did not immediately awaken as usual. After climbing from the grave, I looked back. Suddenly there was a great explosion, as if an atomic bomb had dropped on the grave. Then I awoke.

While my own dream and Jung's were early childhood experiences, they both seem to deal with a lifelong interest in the creative aspects of deep unconscious urges—urges perhaps derived from a need of the soul to be creative. Certainly in his work Jung pursued this interest and developed theories on the operations of the unconscious. As a result, he avoided the neurotic fixations on sex which Freud advocated—even to the point of suggesting that his own theories might become religious dogma.

Although they based their works on sexual myths, Freud's methods involved analytic treatment of personality dysfunctions, while Jung's related more to creative aspects of the unconscious leading to "individuation." Recent psychologists appear to place more emphasis on Freud's approach

than on Jung's. The reason—perhaps too simply put—may well be that at present sex is considered a "now" problem for most people, rather than the drawn-out process of growth and personality development signified by dreams in "individuation" that Jung noted.

Considering Jung's dream as indicative of the creative urge, we perhaps can understand better his interest in helping his patients arrive at a feeling of complete transformation through his "mandala" symbology of wholeness. I feel his approach in this context was an attempt to reach a much higher level of consciousness for the total self than that proposed by Freud, with its emphasis on erotic sexual problems. It appears that Freud insisted that sexual aberrations caused most of his patients' psychological problems. This view remains an accepted premise for treating most psychologically ill people.

That many people are caught up in sexual problems seems to be true, and there are ample reasons for them to receive psychological treatment. Our theme notwithstanding—the sexual urge is not limited necessarily to sexual desire—Freud certainly was correct in proposing this urge as the basis of most sexual interests and personality problems. Yet he missed the whole point of the creativity behind these impulses, just as Jung apparently did. The intention here is to neither blame nor praise these men. Comparing their theories with mine is offered only to help clarify my position that the sexual motif in dreams stems from a "creative urge."

The symbolic urges Jung experienced are found in my own work, and perhaps that of others as well. (I am not familiar enough with Freud's writings to know whether he recorded similar incidents.) As an example, the following dream, with a meaning quite like that of Jung's, was related to me by a lady. At about the age of thirteen or fourteen, and a few weeks before her first sexual experience, she had a one-scene dream of looking at an erect penis with a red ruby setting on the skin.

The woman did not recall much about herself at the time of the dream except to mention that later she had had another interesting experience. While this actual incident was not in the same vein, it appears to have a somewhat mystical or creative connotation—revealing a possible connection between physical creative urges and the soul or unconscious mind, thus relevant to our theme. She told me that, during a later sexual experience while reaching a climax, she felt and heard a series of popping noises, as if some kind of energy was moving up her spine. She wondered whether this was associated with the opening of her various chakras. I could not answer that question, but the incident seemed to indicate a connection—perhaps a sameness, in essence—between the creative part of the unconscious and corresponding activities of her body.

In pointing to a parallel between physical creative urges and the creative aspect of the soul, occurrences like the above lead to different considerations

from those of Freud, regarding the source of these stimuli. Physical creativity arises from and is consistent with the original creative urge inherent in the creation of the soul, as mentioned earlier. The Bible states that we were originally created in the image of God. If this is true, then we—to become companions with the same creative force—must be amenable to stimuli which indicate a need to be creative. This was exemplified by Jesus, as shown in my study of His life in *Interpreting The Revelation with Edgar Cayce* (A.R.E. Press, 1982).

The concept that the need to be creative is an attribute of our being and has been from the beginning of creation is the foundation of this whole presentation about dreaming. This position certainly seems in accord with the following statement written by Jung in concluding his chapter on Sigmund Freud:

> *It may well be said that the contemporary cultural consciousness has not yet absorbed into its general philosophy the idea of the unconscious and all that it means, despite the fact that modern man has been confronted with this idea for more than half a century. The assimilation of the fundamental insight that psychic life has two poles still remains a task for the future.* (Memories, Dreams, Reflections, *p. 169)*

CHAPTER FIVE

Psychological Basis for Dream Symbols and Reactions

The creative urge of the soul expresses itself at all stages of human growth and development. At some stages certain dream themes and symbols appear to help individuals deal with the issues of this period of growth.

In Stage One (birth to age six) many dreams may include animals. Parents can use these symbols to speak about how something inside their children is trying to teach them. Talking about how the animal in the dream may represent the animal nature within them, especially in Stage Two (age six to beginning of puberty), can better prepare children to deal with the surfacing of the instincts at puberty.

The rebellious nature of Stage Three (puberty to early adulthood) sets up rebellion between the soul and the self. These issues appear as the battleground in the dreams of adolescents and older adults.

Stage-Four dreams (early adulthood to mid-life) often deal with school, home, and childhood playmates which are memories related to current life issues.

The body changes in Stage Five (mid-life to retirement) and Stage Six (the "golden years") do not mean creativity stops at all levels. Dreams show long-term situations and their effect on the dreamer and offer creative solutions to these problems.

Stage Seven (preparation for death) often yields comforting dreams about how to work with the creative forces when one is free of the physical body as well as helping people take one last look at memories which the conscious mind has forgotten.

Exploring the physical and mental activities of the dream process is only one step toward understanding the question of why we dream. Looking at the somewhat mysterious role played by the sixth sense or investigating bodily reactions resulting from dream stimulus can offer only glimpses of the process and its meaning in relation to the total self. The soul's urge to be

creative, awakened along with development in the flesh body, must also be considered from a psychological standpoint.

Laboratory studies may lead the way in this investigation by offering confirmation of dream-related phenomena, such as out-of-body experiences related by sleep subjects. However, clinical research has not proved very useful in investigating the mind and its psychic functions and activities, which arise from an individual's innate or developed standards of judgment relative to physical, mental, and spiritual unfoldment in the total self. The fact that the overall developmental stages of the body and personality have been largely overlooked in scientific analysis of the dream process points to the need for evaluation from an historical or anthropological perspective as well.

I am not an anthropologist trained to examine various world cultures scientifically, a skill which would be necessary to demonstrate a valid background for the ideas set forth in this discourse. However, the general concepts regarding "creative phenomena" and the physical reactions they stimulate may be far more meaningful than any conclusion derived from scientific anthropological observations.

The importance and effects of the soul's creative urge should become fairly clear in examining the various stages of development and expression encountered during the passage from birth to death. While not all possible variations of individual development or growth can be included here, the hypothetical viewpoint and generalizations made in this presentation should be sufficient to determine the principles involved.

The general age categories to be covered are:

Stage One: birth through approximately age six
Stage Two: age six to the beginning of puberty
Stage Three: puberty through early adulthood
Stage Four: adulthood to the mid-life crisis period
Stage Five: mid-life to retirement age
Stage Six: the so-called "golden years"
Stage Seven: facing death

Through a casual survey of these stages, it might be easy to disregard some of them as insignificant to the regenerative or creative growth process. My own study and experience in dream interpretation, however, leads me to conclude that all life stages are important in this process. In fact, I believe that significant creative activity occurs during life's final stages, as well as during the period after death. As different levels of development reflect and build upon an individual's total self while in the earth, so does the total earth life reflect and build upon various levels of consciousness experienced on other planes. Although apparent references to life on other planes may be encountered in dreams, this discussion will be limited primarily to creative

functions operating through the physical body in the earth plane. In addition, while many studies have been conducted through hypnosis and psychoanalysis regarding memory of the birth process itself, this period will not be included in the following discussion, even though some dreams may seem to be suitable for analysis from this perspective.

Stage One

Parental evaluation of early childhood learning experiences tends to focus on matters the parent deems important. One of the areas of "imposed" learning that parents consider most crucial involves language and the use of words—assimilating meanings of words and relating them to objects and activities or expressing desires. Other areas in which adults frequently try to choose and control what their children learn and how they learn it involve developing a sense of time and the child's treatment of others. To differing degrees, parents are generally aware of their children's progress in mastering skills and how they get along with other people.

On closer examination, however, another type of learning takes place during the first stage of life, beyond what is planned or imposed by adults. Children also learn by observing and imitating their parents. This plays a role in the learning process by helping children master skills, such as reading and telling time, but its influence is more far-reaching. In learning by copying "models" of behavior exemplified by parents' reactions to each other, children pick up lessons on which adults never counted.

Through this process, for instance, children often learn how to manipulate parents and—though unconsciously—how to protect themselves, as modeled by parents in their hidden sessions of lovemaking or spats of anger or moments of deceit. Another example is sibling rivalry. While not intentionally taught, a youngster will notice such reactions and imitate them, creating a lifelong characteristic in relations with others.

In spite of the importance of modeled learning, for the most part parents pay little attention to it. They are much more likely to concentrate on the child's linguistic skills and the development of desired behavior patterns, yet ignore the roles they model in their actions toward each other, family members, friends, and associates. Children learn much more about human actions and reactions during the first stage of life than most adults ever realize—often to an extent parents may find almost incomprehensible.

The effects of early childhood learning, whether this learning is imposed or based on modeled behavior, last much longer than is generally recognized. Learning to read, tell time, and relate to others, along with all the other lessons children pick up during the first stage of life, constitute a total process which, as a whole, works to set personality traits for life. Seldom do adults totally change the patterns of response and reaction learned in early

childhood, because these traits become rooted in the personality. But there are exceptions, such as the case of a child of three who was caught shoplifting. Initially, no cause for this behavior could be determined. When the parents were deeply examined, however, one was found to have kleptomaniac tendencies. Soon after the parent changed this behavior pattern, the activity ceased in the child as well.

Another means of learning during the first stage of life occurs in early childhood dreams. Though seldom acknowledged, this too has far-reaching effects. Dreams that cause fear in youngsters, particularly those filled with dangerous animals, should be considered as opportunities in which children may learn of their own animal nature and instincts. While parents seek to soothe a frightened dreamer, this reaction merely calms the child, overlooking the fact that development of the child's instinctive nature is a natural process. As such, it should be given full and careful attention if the child is to grow in self-understanding.

Parents who neglect to take advantage of this potential learning situation miss the chance to avail the child of an understanding basic to the proper handling of future learning opportunities which appear at the time of puberty. Children unaware of their animal-like natures and instincts come to fear this aspect in themselves if not taught about it—for people usually fear what they do not understand. This influence often remains as part of the dreamer's mental response pattern throughout life, simply because children are considered "too young to understand" what their own subconscious is revealing to them about themselves.

The impact of this type of early learning experience cannot be well understood except in the context of later life experiences and interpretations of dreams arising from formative influences. Unfortunately, many people do not recognize these missed opportunities until after puberty, the time when an acknowledgment of this basic misunderstanding would be most helpful.

While it is not possible to cover fully this concept and its ramifications here, the main thrust of this part of our investigation should be evident: reaction patterns learned in early childhood affect responses to developmental experiences encountered in later stages of life. This concept will not be repeated in the subsequent sections of this study, but it should be borne in mind since this idea, along with others yet to be presented, form an important part of the background against which dreams may be analyzed and understood.

Stage Two

Normally, during the second developmental stage of life, children are thrust away from parents, and many aspects of their physical care and education are turned over to others. Children learn to obey directions from

teachers and other authority figures and conform to suggestions in regard to the learning process. Within a disciplinary framework, children are further exposed to role-playing and begin to learn about competitive games. In addition, they learn to read, make comparisons, develop reasoning and problem-solving skills, and test former learning while enhancing basic knowledge and self-identity. At this stage children also begin to develop a sense of responsibility.

This is certainly a large and varied body of learning, but all the components have one primary characteristic in common: all involve learning through stimuli outside the home. These are experienced not only in relationships with teachers and peers, but also through contact with the world at large. As the child focuses on the outside world, the child is presented with new models of behavior, offering the possibility of acceptance in a broader context of being and learning.

Patterns of relationships are brought into conformity with deeper understanding, gained at this time, of the hidden nuances behind the role-playing and interpersonal relationships of others. New mental and emotional responses are learned, and the body itself, along with the mind and spirit, grows and develops. As such, this period serves as preparation for a greater leap of growth and acceleration in the ability to know the self more fully.

Stage Three

The onset of puberty marks an increase in awareness of the body as an instrument for expressing needs and desires, a condition which parallels the sometimes rapid physical development characteristic of this period. The first two stages are preparatory, giving the child the necessary foundations for "growing up." Children know they are growing up, have been told about it, and believe it. But, even when the process is described, they cannot fully comprehend the intricate physical and personal changes they experience as puberty begins. In many cases this becomes physically and mentally traumatic, especially for youngsters given little or no instruction about what to expect, catching them physically, mentally, emotionally, and spiritually unprepared.

While the physiological activities of the endocrine system which initiate this period may be well known and understood, parents may still consider the subject too intimate or personal to explain. Whether or not they do try to prepare their children with information about puberty, a child's knowledge on the subject is usually broader than the parents or others may think possible. In many cases, preparation for this intense time of change is practically nonexistent within the home, leaving children to learn about

puberty through "street talk" among peers, in which the subject is considered exclusively sexual.

The failure to teach children about puberty, sex, and the reproductive process is one of the great blunders stemming from imposed religious taboos and a puritanical heritage. The "non-teaching" of these subjects—whether based on moral, religious concepts or simply on the attitude that they are too personal to be broached—can create lifelong repercussions, affecting the adolescents' understanding. This understanding is vital in forming a well-rounded personality. Therefore, it is of paramount importance to examine further this life stage, especially its effects upon dreams and interpersonal relationships.

To consider more thoroughly the trauma of puberty, a brief recap of the first two life stages is necessary. Normally, from birth to age six, children receive love, affection, and attention. They are wanted and accepted—as selves who "belong." Along with the sense of belonging, children also learn trust. (There are, of course, cases in which children are abused, beaten, and treated with dislike. The abhorrent results of these instances, ranging from feelings of inferiority and being unwanted to complete personality withdrawal, are too numerous to include here. This discourse will, therefore, be limited to childhood experiences with a more normal, supportive upbringing.)

During Stage Two, the world outside the home becomes a bigger factor in children's learning experiences. They are given opportunities to communicate and associate with others in which they may encounter acceptance or rejection, while maintaining the feelings of trust and belonging developed during Stage One. Children also learn to learn from previous experiences.

These two stages offer step-by-step development, involving their feelings of security and natural growth to be taken in stride. Some of the unspoken nuances and hidden meanings in interpersonal activities between parents are a part of children's basic understanding. But they are also aware of mysterious elements in this realm, which they feel will be revealed in time.

Yet, with the onset of puberty a young person's body begins to change and communicate new aspects of which the child was not told to expect. If unprepared by the parents to accept these changes as natural phenomena, a child may feel betrayed by those the child trusted most. To various degrees, this creates a traumatic schism which grows into despair, unbelief, and sometimes guilt. The gulf between parent and child is further widened by the child's rapidly changing natural urges and innate feelings. Because young people may feel that they have been left in an abyss of unknowns, they often reject their parents in an attempt to protect themselves from the pain of this perceived betrayal by turning rebellious.

If the physiological and psychological changes of puberty have not been dealt with in the home, in many cases they are understood only in the context of unseemly, forbidden sex stories and language heard among peers. This intensifies and further fuels the fire of rebellion within the child, who may then come to the conclusion that he or she has "grown up on his or her own" without parental help.

In adopting this attitude, children may consider themselves free from parental restraint. Guilt, if any exists, is pushed aside. Freedom to do as one pleases is a relatively easy and comfortable right for a child to assume within this context, so that guilt for rebellious thoughts or activities is no longer felt. Freedom from all restraint—or at least from parental influence and sometimes law and order of all kinds—is hailed as the savior. The trauma of puberty has given birth to a new person, one who feels responsible only to oneself.

All people experience an unexpected shift in awareness during puberty, albeit to differing degrees. Sometimes, the schism that causes the break of the umbilical-like cord between parent and child is not acknowledged—perhaps because the parental tie is so strong that the child feels an overwhelming obligation to maintain an unnatural relationship, stalling a normal progression into adolescence and beyond. For most, however, the tie is broken. This separation becomes the fundamental basis for later conscious reactions and, ultimately, an unconscious guiding influence.

To be sure, psychologists recognize that puberty is a traumatic, although somewhat enigmatic, experience. Many who have conducted research in the field have made the connection between puberty and rebellious behavior. But this natural life stage encompasses a much broader aspect of development than is usually considered. While this has been touched upon previously, the point here is that experiences during puberty set up an area of rebellion between the soul and the self. This rebellion carries over into later life and appears as a battleground in the dreams of most adults. In addition, the unconscious influence of rebellion in parents, mirrored by their own children's resistance to authority, prompts them to attempt to maintain control over their offspring, which is a frequent theme in parental dreams.

This investigation of childhood activities and their ramifications presents at least a partial explanation of the third stage of life, and offers some insight toward a more realistic comprehension of the worldwide rebelliousness of youth. It also refers to the youthful expectations of what role individuals may play in changing the world about them. Taken together, the first three stages of life result in an awareness that creativity and responsibility are essential elements of the new world which children enter as they grow toward adulthood. Along with this awareness comes a gradual recognition that the youth cannot change the world alone, and another period of growth begins.

Stage Four

One of the characteristics of the fourth stage of life is the development of a feeling of community between individuals and those around them, striving toward a common goal. Seeking companionship becomes a predominant urge. This can be attributed in part to the need to justify earlier rebellious actions. It also signals the desire to establish the foundation of a home and form a bond of partnership with another through marriage. For the most part, this particular activity is prompted by creative urges, which manifest in an individual's dreams during this period. (Creativity in dreams is of such importance, in fact, that I devoted Chapter Four to the subject. Included in it are comments on the broad though generally unrecognized significance of sexual dreams, which are particularly relevant to the creative aspect of dream experiences during the fourth stage of life.)

With the emphasis on home and family life, dreams of "lost," drowned or missing children become a major source of concern during this period, an element absent in dreams during life's earlier stages. This type of dream is usually repetitive—a child cannot be found or seems to be somewhere else or will not communicate. Children do at times run away from home, and fear of this happening may be the basis of a parent's dream. More likely, this is not the case, however. Analysis of this type of dream usually reveals that the child is growing away from parental control as he or she experiences the adolescent shifts in awareness of puberty, just as the parents have done in earlier stages of their lives.

Viewed from a long-term perspective, it becomes obvious that the subjects of these dreams—the lost or missing children of today—may encounter the same type of dream experiences when they have children of their own. This illustrates that some types of dreams are not only repetitive within the life of a given individual or particular generation, but that basic thematic similarities also occur from one generation to the next as the child passes through the same life stages the parent has experienced. In addition, examination of the dreamer's ego can often aid in understanding these dreams, just as it did for the parents when they were having their own stage-four dreams and experiences.

Another type of dream common during this period involves childhood experiences still relevant to the dreamer's present problems and relationships. School, home, church, and friends often appear in stage-four dreams. These images usually refer to past circumstances and memories directly related to an individual's current life— a "now" message for the dreamer. For example, teen-age memories often focus on traumatic events regarding sexual experiences or hurt feelings. Frequently these recollections continue to affect the social dynamics of adults in their various interactions with family and friends. It is not surprising, then, that the experiences which

create such lasting outward effects are important elements in an individual's dreams during later life. Indeed, all experiences of the first three stages of life are maintained as active dream symbols during life's fourth stage.

Stage Five

During life's fifth stage, most people undergo marked physical changes, a fact that holds true for men and women in spite of the varying degrees of these changes and the precise times at which they occur. (The male mid-life crisis period usually occurs between the ages of 35 and 45, for example, while for women it happens at about the time of menopause.)

In spite of physical changes, dreams during this period, like those of the fourth stage, frequently relate to creativity. Though various crises may occur and appear in dreams at this time, most fifth-stage dreams have less to do with the dreamer's particular situation than with the creative purpose of this period.

In times of highly charged emotional circumstances, dreams may present creative solutions to specific situations. There may also be disturbing dreams at this time, relating to long-term predicaments and their effect on the dreamer's present status. But even in this case, the focus of a dream more likely bears on the individual's creative potential to bring about improvement in the situation.

Stage Six

As in the fifth stage, the bodily changes which indicate that a person has passed the physical prime are usually prominent factors during the sixth life stage. A distinct similarity also exists in the role played by dreams during these two periods. While the body may be aging, on other levels creativity continues to be an important part of everyday life and is reflected in dreams. In addition, dreams at both these stages often offer images of earlier life experiences to present creative solutions to long-term problems that can finally be resolved.

Because of these similarities, the following example of a sixth-stage dream, experienced by a woman shortly after retirement, serves to illustrate a common type of dream which also may be found in the fifth stage.

In the dream, for some time the woman and her husband have been taking good care of three somewhat retarded boys, who were nevertheless normal in appearance. The couple, taking care of the children for someone else who was unable to do so, ran their home like a good day-care center. Then another couple brought them a younger child to look after, a baby boy. Unlike the other three, this child was quite retarded but the couple gladly took the fourth boy in and carefully nourished him. He grew rapidly and the

couple began to think that his parents should take him back because he was so retarded. At this point, they noticed that the other three children had become just as retarded as the younger one. After a time, they got the fourth child's parents to come to them and asked the mother to take the boy back. She agreed, though noncommittally, and everyone sensed that the situation would turn out well. Instead of just taking the younger child, however, the mother gathered all four children and shot each one in the head, killing them all. The killing of these children for some reason did not disturb the dreamer for she felt it was "all right." After waking, however, she found she was highly disturbed by the dream.

When asked about specifics of her present life situation, the woman replied that she and her husband were retired and living alone and had four children, all of whom were well, married, and had homes of their own. When questioned about her children's mental competence, she insisted that all were perfectly normal. Then, as an afterthought, she chuckled and said, "My parents were both marvelous singers with great voices, and I wanted each of my children to be a great singer, too." Since none of the first three exhibited this talent, the woman revealed that she had especially wished the last one would be a good singer. But he, too, had let her down, since he also lacked talent in this direction. After recognizing these disappointing facts, the woman meditated on the question of why she did not have a child who could sing well, especially the fourth child. She later reported that during meditation a great booming voice had said, "None came forward."

Because of this woman's expectations, her children's inability to sing registered as disappointment within her, whether she consciously expressed it or not. In her dream, then, all four of the children appeared as "deficient," because they did not have the talent her desire required of them. This dream presented a scenario to help her deal creatively with a somewhat distorted concept that had been an important part of her psychological makeup throughout her adult life, encompassing the entire fourth and fifth stages and a portion of the sixth as well. The message of the dream pointed to the need for the woman to kill her own idea that all her children should be singers. The killing of the children in the dream represented the elimination of the dreamer's own lifelong desire, so it was not disturbing within the context of the dream. In fact, a healing had taken place in her "dream life," releasing her from the bonds of dissatisfaction and disappointment caused by expectations she imposed on her children.

Stage Seven

Dreams during the final life stage frequently offer fascinating glimpses of death, whether of the dreamer's own demise or that of someone else. While dreams of dying are common during the seventh stage, they are by no means

limited to this period, just as dream experiences more prevalent at other life stages may also appear, particularly those of a creative nature.

Although dreams of death are sometimes horrible, if they are viewed from a "creative" perspective, many of them can lead to beautiful or profound experiences. Indeed, death itself is simply a movement toward yet another level of consciousness, in which opportunities are presented to learn how to work with the creative forces, free from the three-dimensional constraints of our physical bodies and earth-life influences.

Death-related dreams, including some from my own experiences in this area, will be more closely examined in the next chapter. The following dream, experienced by a woman during the seventh life stage, is just one example of the message of beauty and creativity that such dreams may bring.

The setting for this dream was a gorgeous garden with a pool at its center. The day had a quality of almost unearthly beauty, and as the dreamer began to wonder why she was in this place, she noticed her dead sister sitting by the pool reading. In life, the sister had been retarded, unable to learn or read in a normal way and behaved illogically. She had also been oddly psychic. Sometimes, she could "read" headlines from a newspaper which would not actually appear until the next day's edition. At other times, the sister had been tormented by what seemed to be other entities invading her body. In the dream, the dreamer ran to her sister and with a loving greeting told her how glad she was to see that she was now all right. The sister stood and without returning the greeting said, "Yes, wasn't that a horrible experience to go through?" and walked away.

Some may view this dream as mere wish-fulfillment—a visit to the "other side"—or reach any number of conclusions regarding the dream's content. Yet, whatever else it might have been, it was undoubtedly a comforting experience for the dreamer.

Another aspect of life's final stage which affects dreams relates to an older person's often diminished faculty of recall. Periodic memory lapses, of course, leave "gaps" in recollections of events or circumstances. These missing details are often presented in dreams, giving the dreamer a second look at specific events and a second chance to respond creatively to a given situation. So, what may appear to be a disadvantage of old age may actually be a blessing in disguise—a help rather than a hindrance.

While the workings of the unconscious mind may seem devious at times, it is merely trying to show us the inadequacies of our conscious mental activities which are bound so tightly to the fixed ideas we hold. Remembering through dreams can be a saving grace if we open our minds to the marvels of the operation of the unconscious that will give us a new lease on the past. Then old age will become truly golden.

CHAPTER SIX

The Holographic Nature of Dreams

The primary focus of this chapter is on the evolutionary process of humanity, and how dreams and the mind assist in a growing awareness of the meaning of the world that contributes to this evolution.

Dreams are viewed as being holographic in nature. A brief explanation of holography shows similarities between it and the dream process. Two primary similarities surface:

1) The dual forces of the mind work like two beams of light in holography. One beam looks to the past; the other, to the present, to give us a "whole" picture of who we are.

2) The whole meaning of the dream may be contained in one element of the dream, as each piece of a holographic plate can project the entire image. An example later in the chapter will elaborate on this idea.

This analogy has to be viewed in light of humanity's developing awareness and how we make the unknown known. Then, we can better see how dreams contribute to evolution.

The mind, as it makes us aware, functions in a holographic manner. The left and right spheres of the brain, the conscious and unconscious parts of the mind, function this way as they aid in our growing awareness of the meaning of the world around us.

Dreams help clarify the real meaning of those forms manifested in the world around us. By detaching ourselves from the five senses of waking life, we become sensitive through the "sixth sense" to vibrations, to essences of meaning that live behind the forms of the waking world. This information comes back to us in the dream. Here we view the harmony or disharmony between the soul's purpose as carried in these essences and our day-to-day experiences.

Several Cayce readings related to these ideas leads to a discussion on the nature of the forms of the waking world. From them one can conclude that what is manifested in that world is the result of spirit working to confront people with what is important to them and what would have meaning for them.

A discussion on color further explains how the meaning of this world can be made known to us. Symbolic explanations of the three primary colors relate to time, space, and patience. These three conceptual principles are used by our conscious minds to achieve awareness of the world of forms.

Next, the discussion moves to the impact of unconscious motivational forces, often called instincts, that are a part of our psyche. These instinctual forces are contained in the symbolic meanings of the four ancient elements—earth, water, air, and fire. They are life-giving factors in the creative process of becoming aware:

> *Earth relates to form, expressing our awareness.*
> *Water relates to sustaining life for self and others.*
> *Air relates to giving life and love to our creations.*
> *Fire relates to purification or destruction of our creations in order to begin anew.*

Introduction

Another way to look at dreams is from the perspective that they may well be of a holographic nature—a possibility given very little attention by writers in this field. As will be seen, holography produces a three-dimensional image of an object—a "whole" image, if you will. It should not be surprising that this type of imaging occurs in dreams if we recall that the right-brain hemisphere (so important in dream formation) functions in a more holistic fashion than left-brain consciousness. The holographic nature of dreaming becomes apparent when it is noted that the sixth sense has the ability to reach into all past experiences "throughout the *eons* of time . . . " (5754-2) This seems to suggest a direct connection between self and all experiences, integrating past and present into a "now" framework of dream presentations—a "wholeness" of us as we are now.

One objective of delving into the holographic nature of dreams is to enable us to grasp a more universal idea about dreams than we might gain by limiting our study to the various aspects of dreaming covered so far. This particular phase of our investigation is set against the background of our total developing awareness. Thus we may gain a broader perspective of the part dreams play in this evolutionary activity (which might not have been evident earlier in this study as it focused mainly on specific aspects of the dreaming process). In this chapter, only one dream example is given to serve as an illustration of the ideas presented. Yet these ideas are universal enough to apply to any and all dreams.

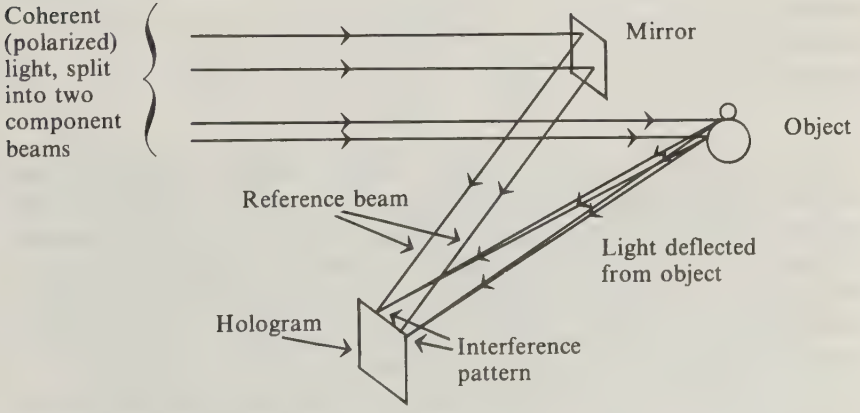
In proposing this concept, I have included many ideas discussed earlier in this book and in my previous studies, *Vibrations* and *Interpreting The*

Revelation. (It is sometimes better to repeat information, especially when used in a new context related to different ideas, than lose the reader by numerous references either to earlier sections of this or other works on the same subject.) Although I refer to other works in this study, I have included sufficient information on the dream's holographic nature for the reader to retain the focus on this chapter without having to backtrack or turn to other references.

We begin by defining holography. It is a photographic technique that produces a special type of plate, the hologram, which can re-create a lifelike, three-dimensional image of an object. Apparently there are a number of ways to produce a hologram. One of these methods is briefly described as follows:

A coherent, or polarized, light beam—such as a laser produces—is separated into two components. One, termed the reference beam, is reflected by a mirror directly to the film plate recording the image. The second component beam is reflected by a mirror to the object being photographed, which then deflects it to the photographic plate. The image is sharpened with lenses. The two beams, originally a simple coherent beam, impinge on each other at the plate, after one bounces off the object. The film, in effect, records how the wavelengths of light from the object interfere with or affect the reference beam; and this recorded interference pattern is a hologram. The following simplified diagram (excluding the lenses and mirror reflecting one of the beams to the object) might help clarify the process:

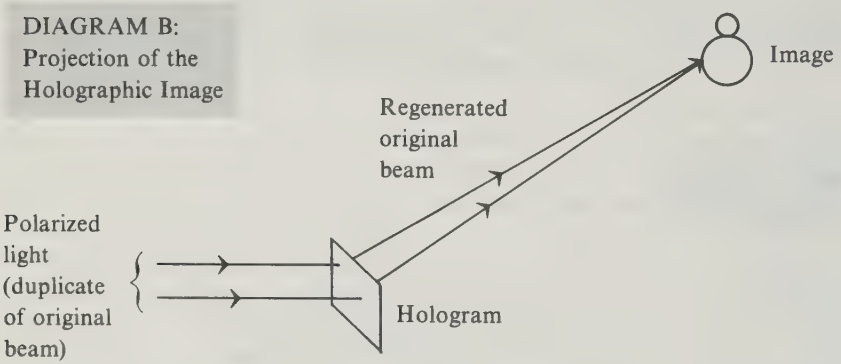
DIAGRAM A:
Production of
a Hologram



Since the image on the film is the interference pattern of two beams of light, the hologram does not resemble the object itself. Instead, it merely looks like a pattern of shaded blurs. But unlike conventional photography, the entire image is recorded throughout the film. This, as shown in the previous illustration, is because every part of the object deflects some light to practically every part of the plate; so each portion of the film records some information about all parts of the object. Thus, if the hologram were cut into several sections, each would hold some record of the whole object and could produce the whole image.

To project an image stored in the hologram, a second beam of polarized light with the same frequency as the first beam that recorded the hologram is shone through the film. As with the original beam, this light interacts with the interference patterns on the film, causing a new beam to be generated. The regenerated light waves, after passing through the hologram, meet at a point in space to form the image of the object. The image is three-dimensional, life-sized and virtually indistinguishable from the object itself, because the light forming the image is identical to the light shone on the object to make the hologram. The generation of the holographic image is illustrated below:

DIAGRAM B:
Projection of the
Holographic Image



The concept that dreams possibly contain elements that should be considered from a holographic standpoint came to me after reading articles dealing with the split brain. Research indicates that the left side of the brain is objective and the right side nonobjective; that is, it appears that the two sides perceive objects in different manners, a functional division that implies a "dividing" of the sensing process suggestive of splitting the light beam to create the hologram.

The different ways which the brain hemispheres operate in the sensing process also lend validity to my findings (in my study of vibrations) that the

mind segregates a vibration's essence in order to comprehend its full meaning. Later, another dividing process in the body will be examined. This new viewpoint of how the mind handles vibrations is among many implications arising from investigation of the sensing process and split-brain phenomenon.

In *Languages of the Brain,* Karl Pribram explores the holographic nature of the sensing process from neurophysiological and psychological standpoints. In a most readable and exciting manner, Pribram carefully examines the mechanics of the production and re-creation of a hologram and relates these to the physiological brain functions. Whether the brain acts as a hologram, I leave to others to determine. Yet, many aspects of Pribram's presentation of brain/mind functions and perceptions parallel concepts related to the holographic nature of dreams found in the Cayce readings.

Later in this chapter, we will investigate some specific facets of the mind, particularly those aspects involved in perception, development of awareness, and the holographic formation and presentation of dreams. Fundamental to this study is a grasp of some of the tools used in reaching an understanding of ourselves, the world around us, and the real world—of which the physical world we consciously perceive is but a shadow. The concepts in the Edgar Cayce material presents the nature of humanity from a holistic standpoint. This holistic view is most evident in Cayce's insistence that God is the primary foundation upon which the nature of humanity rests—regardless of the individual's religion or belief system. He states unequivocally that God is the source of anything and everything within and outside of ourselves—the entirety of all that can be expressed and done.

Mind, of course, is the second attribute we use in developing awareness. The following excerpt from the readings provides a picture of what mind is and how it functions:

> **Q-3.** Definition of the word Mind.
>
> ***A-3.*** *That which is the active force in an animate object; that is the spark, or image of the Maker . . . Mind being that control of, or . . .* that *that reasons the impressions from the senses, as they manifest before the individual . . .* [*It is*] The active principle that governs man. Mind *is a factor, as the senses are of the mind, and as the soul and spirit are factors of the entity, one in all, all in one . . . As the impressions are reached to the storehouse of the body, the mind is that factor, that principle, that portion that either serrogates, correlates or divides the impression to the portion needed, to develop the entity or physical force toward the spark or infinite force, giving the life force to the body. The mind may be classified into the two forces—that between the physical and soul, and that between the soul and spirit force.* *3744-1*

In addition to the mind, there is another principle active in our cognition and reasoning, one that is often overlooked. This is the activity of the will, which, according to Cayce, plays a role equal in importance to that of mind: "The will is that active principle against which such manifestations respond. Hence it is in direct opposition to mind action. This, we find then, refers to the condition in the material world . . . " (900-21)

Another tool used in the quest for awareness is the sense of time and space—the cognitive factors of the mind are closely related to vibration. In studying synesthesia (the condition in which stimuli—vibrations—are picked up by a different sense than the one usually perceiving them), I found that the mind is aware of a vibration as color, regardless of which of the five senses perceives the vibration. Color is but vibration, and the five senses all deal with vibration. Vibrations are a tool that science recognizes; in fact, it has been stated that "All is but vibration."

As described in reading 3744-1, the *dimension* of the mind's operations in the body seems to parallel the discovery regarding the split brain. It appears that in the division of functions between the brain's hemispheres we have a physical indication of "soul and spirit" activity. These two factors are generally thought to be outside the realm of accepted science. Yet, the view of the mind as a hologram is causing a second look at the stance against recognizing soul and spirit as necessary principles to be considered in the study of how the mind works.

Dream Sources: The Conscious and Unconscious Minds

A look at humanity's present stage in the evolution of consciousness and how it bears upon the relationship with one's surroundings and the universe will give us an idea of the dream as a hologram. First, I will attempt to show a view of human awareness as a hologram; then, in the following section of this chapter ("Sources of Stimulation"), I will explain how this perspective can be applied specifically to dreams.

Understanding this phase of our investigation entails looking at a *process* of stimulus to human awareness which I consider important. The process involves a learning cycle based upon a specific idea of how the totality of the unknown becomes known. Also central to understanding this growth in awareness is the view that the objective world, in reality, is the manifested *language* of the unconscious mind (a concept which will be explored later). To pull these different thoughts into the picture of the holographic nature of awareness, we should look into some general ideas of our place in the world, starting with the way we perceive our environment.

We all sense space as three-dimensional; that is, objects are described as having length, width, and height, which correspond to the three coordinates

used to pinpoint a position in space. Scientists, with a slightly different use of the word "dimension," sometimes refer to time and space as two-dimensional. Then again, since there are three dimensions of space and one of time, space-time can be called four-dimensional.

While the Edgar Cayce readings affirm that the earth is indeed three-dimensional, they diverge from orthodox science in identifying just what these dimensions are. The operative dimensions in our world, Cayce states, are time, space, and *patience.* In addition, he introduces a new concept of patience that relates directly to mind action and soul development and states that there is no such thing as time as we perceive it. He repeatedly says, "There is no time, there is no space." His discourses indicate that the sense of time is merely the result of our inclination to set metes and bounds upon our ideas and concepts.

If Cayce is correct, why are we off in our perception of what are time and space? Perhaps we can see the cause of this discrepancy by considering that we are dependent, while awake, upon outside body stimuli of vibrations reaching us via the five senses. The objective world appears real because of our sensing of things in temporal and spatial relationships. In this world, time seems to be a linear continuum, an apparent sequence of events, and space appears real because objects are separated. It is worth noting that some scientists are focusing on the question of whether time and space might possibly be unreal.

Cayce refers to the earth and its environs (our solar system) as *one plane* of development, through which we pass along on an evolutionary pathway. This solar system is a plane of consciousness, but there are many other dimensions of consciousness operating within it. As mentioned already, there are three in the earth: time, space, and patience. (For present purposes, the earth plane will be referred to as one plane or dimension of consciousness; the reason will be noted during the inquiry into the operation of the senses. That time, space, and patience comprise the three-dimensional world of our senses will become clearer as we proceed, and the concept of personal responsibility will be added to this holographic model of dreams.)

If Cayce's identification of the earth plane as one section of humanity's pathway of evolution is accurate, then objects on this plane are merely manifested ideas composed of forces (spirit) moving in such a manner as to exhibit *purposes* to a mind in a *consciousness-expanding continuum.* In other words, the earth and everything in it are here to assist the progress of human evolution. The growth of the conscious mind's awareness and understanding could well be central to this developmental process. As discussed earlier, the conscious mind generally is limited to knowledge of one lifetime, while the unconscious has access to the entire past. This means that removing the conscious mind's limitations is a natural part of human evolution. If so, one of the purposes of manifested ideas as objects of the

earth plane is to show—manifest—the limitlessness of the unconscious to the evolutionary (expanding) conscious mind in such a manner that leads us to realize a oneness of both minds as creators of all they both know.

Comparing the unconscious mind's universal range with the conscious mind's limited scope prompts the question of what causes the limitations of the conscious mind, which make the evolutionary expansion of the conscious mind necessary. The conscious mind sets—and holds—metes and bounds to its concepts by the process of *acceptance* and *rejection.* The *continuum* of expanding consciousness derives from the conscious mind's belief that realness lies only in what it perceives through the five senses. We accept the apparent reality of physical objects, and in turn accept limits on what we are able to become consciously aware of—that is, we place limits on our awareness. We reject the possibility of something real existing behind the form, something our physical senses cannot discern, so we reject the chance to transcend the limitations of our consciousness. Aware of objective reality, we do not yet realize that our inclination to set metes and bounds upon our concepts acts as bars in a jail and prevents us from recognizing that the essence and nature of objects around us are the same as our own—spirit moving according to the idea of presenting a purpose. Both the objects and their essences, by their presentations to the conscious mind, are in reality endeavoring to reflect their creator back to itself and thus fulfill their purpose, their reason for being.

In spite of its limitations, the conscious mind—through evolution and the process of building one idea upon another via memory—developed the ability to conceive ideas that are ethereal; that is, intangible ideas that cannot be objectified in the mind. These ethereal concepts, based on the objective world, have to be expressed with metaphors and symbols. For example, the concept "love"—unlike, say, the idea "table"—cannot be pictured in the mind, yet can be imaged symbolically, such as with a heart. We dream, think, and live in similar motifs.

The presence of such symbols in our dreams, while unfamiliar to the conscious mind, lead to an awareness that dreams are from a part of ourselves that we do *not* know, so as a rule we want to avoid them and their meanings. In ancient times dreams were thought to be sent from gods; they still remain mysterious and their language unintelligible for the most part. Dreams reflect our awe and wonder at the mysterious world about us. Scientists, theologians, and others ponder the significance of it all and find the mysteries magnified whether they look near or far. But very few look within themselves for the key to the meaning of the universe, and only a few are willing to consider that beyond it there might be a purpose yet to be seen.

We call the source of dreams the unconscious mind. Although we cannot see this aspect of ourselves, we now realize that the mind stores in memory much more than we are consciously aware of, including memories of our

total evolution—a universal memory (mind), so to speak. This mind has been called by many names in various cultures throughout history. It speaks to us in dreams, urges, hunches, and so forth. In dreams it uses the language of the conscious mind, metaphors and symbols, so that its message might be understood.

As noted, we consciously perceive objects as real and formulate ideas about them. So our language—our expression—is that of ideas, and the conscious mind uses metaphors, symbols, urges, and activities as it speaks to us. In contrast, the unconscious is aware of the unmanifested world, and its *language* is the objective world. In other words, the conscious mind uses the language of ideas to express its concepts, although these are gained from the objective world; the unconscious mind uses the manifested world to express the same ideas.

In identifying ideas as the language of the conscious mind and the manifested world as that of the unconscious mind, I am reversing the usual tendency (associating the conscious with the physical and the unconscious with the ethereal). Is it possible this reversal of roles played by the minds can offer a clearer idea of the purpose and function of each?

To begin with, let us focus on the conscious mind and its method of sensing and expression. This mind perceives objects in the material world, their relationships to each other and to itself. It bases ideas upon these objects and relationships, expressing them in words. In reality, then, it deals only with its own ideas and concepts, none of which exists (as things) except in the perceiving mind.

However, the conscious mind can use the forces in the manifested world to create a new manifested idea based upon its own concepts. As an example, consider the automobile, which certainly is not a natural phenomenon. A human being created it, using materials and forces in nature, along with concepts based upon previous experiences with the manifested world. Thus the mind brought into being something that manifests our creative ability.

The unconscious mind, on the other hand, is more universal in nature and is not *limited* to that in memory. It does not know words, but does know truth and ideas and their relationships. Like the person who created the automobile, it causes these truths, ideas, and relationships to manifest in order to reflect its creative ability. The manifested world is in fact the language of the unconscious mind—which it uses to express itself.

The conscious mind requires a body to manifest its creativity, to produce the idea (in the form of the spoken word) and to manifest the idea, such as the automobile. Similarly, the unconscious needs a body—the universe—in which to manifest truths and creative abilities. The *truths* in nature correspond to the *words* in man.

The language of the conscious mind is based on its own conceived ideas, the *limited* concepts reached in its own evolutionary development. The

language of the unconscious is expressed infinitely in the observable and limitless expanse of the entire universe.

Consider the following illustration of how humanity places limitations upon the conscious mind. Early human beings saw themselves and their world as the center of the universe. They *accepted* and *held* this idea for many ages. Right up until the time of Galileo's discoveries with the telescope, they *rejected* the possibility that a wider perspective could be available to them.

As a concept, the expansion of the world that came about during this period resulted in an expansion of our consciousness of the universe. To say it another way, our minds were focused toward the universe and away from ourselves—we were no longer the center of attention in the universe. Our expanded consciousness had robbed us of self-importance. This shows quite clearly the limited range to which the conscious mind restricts itself, as opposed to the totality of ideas manifested in the entire cosmos.

Taken together, all the above concepts show a cycle of stimulus to our awareness of both the objective and real worlds: (1) an idea is conceived by the conscious mind; (2) the idea is manifested as part of the objective universe; (3) its essence is observed and, to the extent that the essence is realized, the idea fulfills its purpose. The conscious mind builds a memory of the form, and the unconscious mind a memory of the essence, which becomes incorporated into the mind of the unconscious. In this way, both minds receive and add new material to their stored memories that subsequently can be used to manifest and perceive other ideas, as the cyclical process of developing awareness is repeated time and again.

Certain portions of the cycle are analogous to the production of a hologram. This similarity arises from the fact that input in the creation of a new manifested idea derives from both aspects of the mind. The conscious mind makes available its understanding through the words and ideas comprising its language, and the unconscious mind via its language contributes and expresses its understanding of the truths manifested as the objective universe. It is the paralleling of ideas stored in the unconscious with those observed by the conscious mind that becomes the hologram—for there is parallel light (understanding) reflected from each division of the mind. The resulting "pictures" polarized in consciousness are manifestations of the creative abilities of both minds. The diagram on the following page illustrates the process as it applies to the manifestation of new ideas in general.

Here we see that both the conscious and unconscious are active in creating a new manifested idea. This activity is reflected physically (in the body) as the split brain. As we look more deeply within ourselves, then, we find a basis, a source, of both the unmanifested and manifested world—the real and the unreal—since the objective manifested world is just a shadow of the real world of truth. This mere production of a manifested idea does not in itself

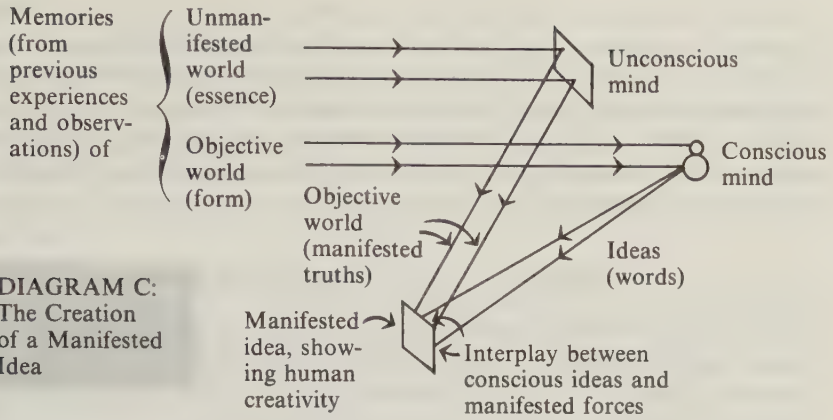


DIAGRAM C: The Creation of a Manifested Idea

complete the three-step cycle of stimulus described above. If an idea is to fulfill its very purpose for being, the third step—observing the essence of the manifested idea—is crucial.

If the real world can be portrayed only symbolically, and the objective world is merely its shadow, then we have to be shown—to gain a true understanding of ourselves—the real meaning behind the shadow; we have to grasp the essence behind the form. I have likened the creation of a manifested idea to the production of a hologram. If this is a valid analogy, we can reasonably expect the extraction and perception of the essence behind the manifested form to parallel the projection and viewing of the hologram's image. The following diagram, comparable to the one showing the projection of the holographic image, illustrates the similarity. In the case of an actual hologram, the regeneration of the original beam of light reconstructs the clear image from the blurred, shadowy pattern on the photographic plate. As will be discussed soon, the essence of a manifested idea is segregated from the blurred, shadowy pattern that is the idea's form of our dreams. We need the dream to interpret, or show us, the real meaning behind the shadow world.

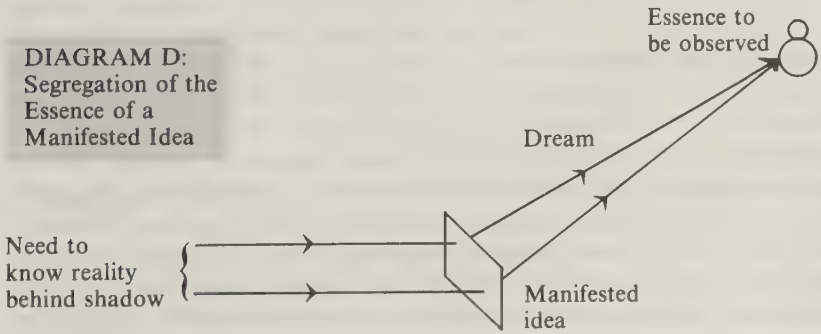


DIAGRAM D: Segregation of the Essence of a Manifested Idea

Just as recognition of the split brain leads to certain concepts regarding our inner perceptions of and relationship with the objective and nonobjective worlds, the holographic nature of dreams can help us understand how they work to show the essential meanings of the forms manifested in our daily lives. To approach this understanding, we should examine an idea in the Edgar Cayce readings explaining what goes on in the body while we sleep.

Sources of Stimulation

There are two broad categories of readings that may throw some light on the findings connected to the discovery of the split brain. They are the discourses relating to sleep and dreaming and to the Book of Revelation. (There are many other readings that bear on the operation of the mind and the effect of *forces* working in the body. The health readings, for example, are quite relevant to the topic here. Of course, the full range of such readings cannot possibly be covered in a single presentation, so only certain selections most relevant to our subject are included here.)

It is well known that dreams tell a story, so to speak, in everyday language as well as in symbols. Yet discovering "what the dream means" has been an enigma to humankind since earliest times. According to the Talmud, "The dream is its own interpretation." C.G. Jung says a dream must be interpreted in the light of the wholeness of the individual. He developed the concept of "archetypes" that are active in the life of the dreamer, as well as the "collective" unconscious and other ideas which in great part parallel concepts about dreams and dreaming in the Cayce readings. Jung did not hesitate to bring God into his conception of the dream, although he considered the Divine purely from a psychological standpoint. The Cayce material, on the other hand, stresses that God is the moving force behind every dream. Of dreaming, Cayce states, "It is the natural—it is nature—it is God's activity!" (5754-3)

In pursuing our focus on dreams as holograms, we should consider briefly the dream's meaning and purpose, because they relate directly to this presentation. However, first we have to take a closer look at the senses through which we perceive dreams. At this point we will first investigate the senses in general, regardless of which side of the brain is involved in their operation.

The Cayce readings on sleep and dreaming present the operation of the unconscious mind and the senses related to it. The senses that deal primarily with the objective world are directly connected to the functioning of the left brain, while the right brain is concerned mainly with nonobjective sensing. In the waking state, our five senses inform us primarily about the objective world. During sleep these senses, along with the rest of the body, seem to be

inactive, as mentioned previously. But it is well known that, in fact, the total body does not sleep—the usual body functions go right on just as if we were awake. We also know the inactivity of the senses is interrupted by dreaming, since we become aware of objects within the dream and know about them through all the five senses; and yet, the dream may or may not awaken us. Why are we sometimes able to remain asleep through a dream that stimulates the senses? Are the physical senses active during dreams, or are they not?

The Cayce readings observe that in sleep we actually do "lay aside" the cognitive operation of the five senses, to still the body and the conscious mind. We *think* we need to sleep, and we do. But by switching off the operations of the five senses, we *uncover* another inner process of the mind, a sensing process of which we are *not* yet conscious. This process goes on all the time, but we are unaware of it when we are awake, because our conscious senses form a lid that hides the mind's inner workings. In laying these senses aside we are, so to speak, "taking the lid off" to discover what is going on "inside the pot." We are then able to sense what is outside the range of our five senses and become sensitive to the vibratory rates different from those of which we are usually aware.

As a result of our receptivity to these different vibratory rates, the auditory sense is subdivided and let loose. A parallel concept is found in the story of the boy who uncorked the bottle holding the genie—all kinds of things can be perceived once the genie of this inner sensing process is freed. Edgar Cayce calls this the sixth sense, since it is a new sensing operation far beyond the range of the five conscious ones, and specifically describes it as follows:

> *. . . there is the act of hearing by feeling, the act of hearing by the sense of smell, the act of hearing by* all *the senses that are independent of the brain centers themselves, but are rather of the lymph centers—or throughout the entire sympathetic system is such an accord as to be* more *aware,* more *acute . . .* *5754-1*

Cayce further characterizes the sixth sense and gives us an idea of its origin: "The auditory sense being of the attributes or senses that are more universal in aspect, when matter in its evolution has become aware of itself . . ." (5754-1) Here he introduces the concept of a sensing process developed by reason of evolution in all matter, including humanity. This action of "hearing" by all the senses—the sixth sense—is "the very force or activity of the soul in its experience through *whatever* has been the experience of that soul itself . . . for the soul is the *body* of, or the spiritual essence of, an entity manifested *in* this material plane." (5754-2)

As to how the sixth sense operates, the readings state that in sleep:

> *. . . the other self communes with the* soul *of the body . . . or it goes* out *into that realm of experience in the relationships of all experiences of that entity that may have been throughout the* eons *of time, or in correlating* with *that as it, that entity,* has *accepted as its criterion or standard of judgments, or justice, within its sphere of activity.* 5754-1

The sixth sense, in going out into the realm of all the entity's experiences throughout time, deals with the unmanifested world. Thus it is concerned with the *essences* of things, the essences behind the shadows that form the objective world we see. This, of course, ties in with my own concept regarding our sensing by way of colors—that is, by way of vibration—the essence of all things. I feel that a vibration is composed of spirit (or force) moving according to the idea of expressing a purpose. So, vibrations inform us not only about objective forms but also about the purposes, the essences, behind the forms.

The activity of the sixth sense, as described in the preceding excerpt and throughout the 5754 series, "should lead one to know, to understand, that there is a *definite* connection between . . . the sixth sense, or acting through the auditory forces of the body-physical, and the other self within self." (5754-1)

This series of readings gives a detailed description of the sensing processes within us during sleep. These processes are summarized as follows:

In sleep, the portion of the mind concerned with sensing the objective world via our five senses is laid aside and becomes nonactive; the unconscious mind is then awakened or let loose, and it becomes active "in the body" and "out of the body," sensing the spiritual activities going on within us. In doing this, the unconscious mind seeks parallels between our current ideas and activities and the spiritual actions throughout our total being—that is, in all that we have done throughout time. The genie freed from the bottle becomes a giant with super powers who searches the "reins and hearts" of our memories; in effect, it brings our past to mind as being an active part of our present daily lives. In this way we remember our past. Thus our past is always before us, and so it and the future are together in us—we are a oneness with the all.

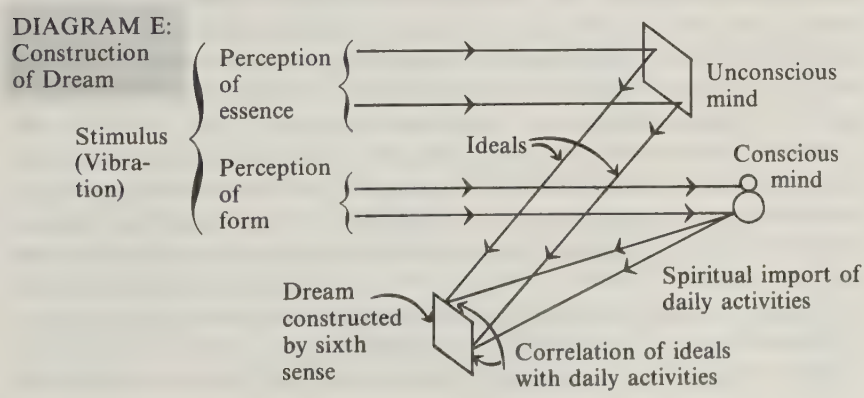
The spiritual activities experienced during the day and sensed by the conscious mind are paralleled with the soul's memories of its experiences "in the body" and "out of the body." In other words, there is a seeking among the memories of our entire past for those that serve as a justification, a basis, or a predicate for the spiritual components of the body's conscious activities.

When the parallels or justifications are found—whether they show harmony or disharmony between current spiritual activities and past experiences—they are brought before the "throne" of the "other self." Here the impression is made of the correlation, the parallel, between the *use of*

spiritual actions in the conscious life and standards set by previous actions of the mind retained as memories. This impression is sensed as a dream. It is of one force, one image, one parallel—a single picture of a comparison between two sets of spiritual activities. It is formed by parallel light or parallel understanding. Thus it is a hologram upon which parallel (polarized) lights are *projected* to make *one* impression, which becomes the picture in the dream. It is true that portions of the dream seem to move, and there is activity within. But the *activity* is part of that *movement in consciousness* portraying a *law* or *truth* which cannot be shown as a *thing.* It well may be the activity portion of an archetype.

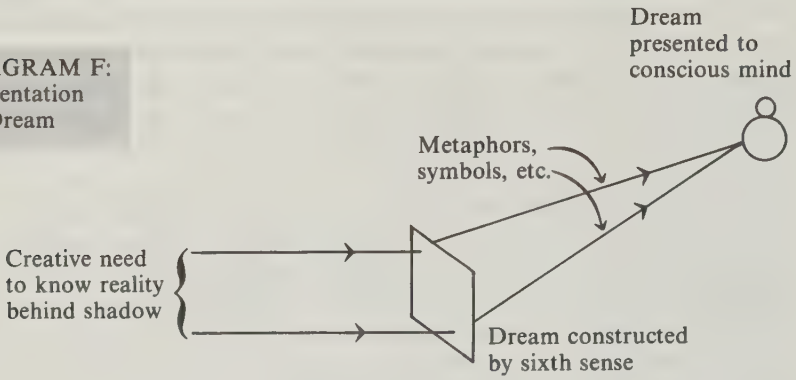
It is not difficult to see that where the spiritual import of the daily activities is consistent with that of past memories, a brief single impression can portray the correlation between two sets of experiences. On the other hand, when standards based on past experiences are brought before the throne, and the standards are opposite to or not harmonious with spiritual activities in daily life, the parallels cannot be perceived. In these instances, the disharmony of the *forces* of light (understanding) is *impressed,* which is pictured as fighting and disruption. There is a war within the self. Edgar Cayce put it this way: "For when ye have set a vibration by the activity of thy *soul's* force, ye are then either in parallel, in direct accord, or in opposition to constructive force . . . " (281-30) Despite this opposition, the dream is yet *one* spiritual action, so that there can be an understanding of its meaning. Whatever the picture, the dream—if properly understood—*straightens out* the light of our comprehension and polarizes our concepts, enabling us to gain a pure light of understanding. Thus, again, the dream is a hologram.

There is a correlation between all these concepts—the formation and presentation of dreams, the operations of the split brain and conscious and unconscious minds—and holography. This leads us to note the similarity between certain aspects of the dreaming process and the production and view of the holographic image. The similarity is indicated by Diagrams E



and F below. (The reader is invited to compare these two with Diagrams A and B, respectively, to weigh the appropriateness of the suggestion as to the holographic nature of dreams.)

DIAGRAM F:
Presentation
of Dream



The interplay between conscious experiences in the material world and the primordial forces and concepts—as portrayed by the unconscious memories, activities, and experiences throughout time—is central to the idea of the dream as hologram. This interplay is referred to in several readings, as the following excerpts show:

> *The awakening is the consciousness of a relationship that exists in animate or inanimate, finite or infinite. Becoming conscious of, aware of, the existence of conditions, relations, and such, is an awakening.* 262-23

In a discourse on "Day and Night," Cayce describes the relationship between the manifested and unmanifested worlds as "these conditions that exist in the material plane are but shadows of the truths in the mental and spiritual plane . . . Hence these, then, are figures of that from the spiritual plane termed in the mental world as the good and evil; or in the spiritual as facing the light and the dark, or facing the source of light . . . " (262-55)

In the same reading, he indicates that different processes and influences are active during wakefulness and sleep, and reaffirms that matter itself is nonmaterial in origin: "Again, in the figurative sense, we find that light and darkness, day and night, are represented by that termed as periods of growth and the periods of rest or recuperation, through the activities of other influences *in those forces or sources of activity* condensed in form to be called matter . . . " [Author's italics] (262-55)

Further confirmation of the holographic nature of dreams is contained in

the following excerpt and broadens the concept of dreaming, bearing directly on the stage of life of the dreamer:

> *Then life, or the manifestation of that which is in motion, is receiving its impulse from a first cause. What is the first cause? That which has brought, is bringing,* all life into *being; or animation, or force, or power, or movement, or consciousness, as to either the material plane, the mental plane, the spiritual plane. Hence it is the force that is called Lord, God, Jehovah, Yah, Ohum* [*Ohm?*], *Abba and the like. Hence the* activity that is seen of any element in the material *plane is a manifestation of that first cause. One Force.* [*Author's emphasis*] *254-67*

This quotation, particularly the last sentence, brings up the possibility that we really may not live in a material (objective) world at all, since *things* are merely shadows of forces presented to us by the activity of those forces. The same truth is expressed in other readings, assuring us that matter is only spirit (energy) "condensed in form to be called matter . . . " (262-55) And what, specifically, determines which forces will manifest as part of our material world and the form they will take? The answer is indicated in this excerpt in which Cayce says that "opportunity, primarily, is a *material manifestation of spiritual actions in conscious* forces of the material plane." [Author's italics] (262-50) The influence of the spirit in our conscious mental activity, then, determines what is manifested as our objective world. In short, each of us really lives with *what* matters to us! Our material surroundings are merely the manifestation of what we have chosen to make important. Rather than being *with* matter, we are *living influences in matter.*

To recapitulate and elaborate somewhat upon the process just described: "What matters" to us determines the spirit in which we act in materiality. "In what spirit" we do anything determines what goes on in our physical world; and the whole process—whether or not we are aware of it—is a manifestation of our spiritual actions in the mental realm. Thus our material world derives from our spiritual actions. This emphasizes both our creative role in shaping the objective surroundings in which we find ourselves and our responsibility for those surroundings. Our active creativity in the manifestation of the objective world is evidence of our oneness with God, as the Cayce readings tell us: *"God is an all-wise, all-inclusive, all-manifesting force in the experience of man."* [Author's italics] (262-57) This oneness between God and ourselves is portrayed in our dreams by their oneness with us—because we created them.

Vibration is the vehicle that stimulates the mind to become involved with the objective world. To show its relevancy, I will borrow from my study of the subject, a book entitled *Vibrations,* in which I posed the question: what is

a vibration? Until then, no definition answered my query. A consideration of synesthesia (referred to earlier as the condition in which stimuli—vibrations—are picked up by a different sense than the one usually perceiving them) led me to realize that vibration, in fact, is *color.* In synesthesia, the various vibrations are always perceived as color. So the question, what is vibration? might be phrased, what is color? The colors in pigments gave me a clue to a possible answer, since there are only three colors in pure pigments—red, yellow, and blue. Why?

To answer this second question, I investigated the relationship between color, vibration, and the sensing process. Colors bring us messages. Interpreting the colors perceived through the five senses is really a matter of grasping the messages from the vibrations' source. What are the messages colors are meant to relay to us? As seen earlier, behind any *form* that we sense is an *essence* that we must also perceive if the manifested object is to fulfill its purpose. In the same way, colors have their essence, and the *essences* must be sensed by way of color. What are they? Or, as a starting point, what messages are we supposed to grasp through sensing red, yellow, and blue?

There is not space here to explain how an answer to this questions was obtained, but I concluded that red relates to spirit, yellow to idea, and blue to purpose. This realization was the key to my original question because, since all pigments are made up of red, yellow, and blue, then every vibration consists of the elements of spirit, idea, and purpose. This led me to the definition: vibration is spirit (or force) moving according to the idea of manifesting a purpose. This concept seems to fit any vibratory pattern or manifested *thing,* from an atomic particle up to *any* object, from groups of atoms to groups of worlds. It also relates to the idea of the Trinity—Father, Son, and Holy Spirit.

If vibration is spirit moving according to the idea of manifesting a purpose, then sensing the *purpose* of *any* manifestation is crucial to understanding the reason for its being—the *why* behind the existence of any thing or any happenstance in the objective world. Correlated with Cayce's portrayal of the body's sensing processes, this suggests an answer to why synesthesia occurs: through colors the mind perceives the *essences* of things—their spirit, idea, and purpose—as well as the essences of *all* the forces necessary for the comprehension by an individual.

In addition, we have to grasp other essences to bring about our evolutionary progression from first awareness to the present development of our consciousness. That is, other forces have been active in our growth in comprehension, leading us along our evolutionary pathway. Among the forces that have played and continue to play a part in our development are the three dimensions, time, space, and *patience.* These are the three

conceptual principles active in the conscious mind identified in the Cayce readings. These act as *measures* of comprehension:

> TIME, as the measure of understanding of an *idea;*
>
> SPACE, as the measure of understanding of a *manifested* idea; and
>
> PATIENCE, as the measure of understanding of the *purpose* of a manifested idea.

Obviously, I acknowledge that these concepts of time and space differ from the usual scientific definitions, and the definition of patience here is entirely different from "endurance of suffering," a connotation evoked in most people's minds. (Once again, the derivation of these definitions is an involved process and beyond the range of this study. But it is worth noting that these concepts seem to fit into any framework of consciousness, any perspective of the manifested world.)

The ideas and essences behind red, yellow, and blue led me to identify the essences of other colors in the spectrum. I found that if red, yellow, and blue correspond to spirit, idea, and purpose, then orange relates to comprehension of the interplay *between* spirit and idea. Indigo is connected to mind and space, as one idea that is understood is weighed or measured against other ideas in all possible relationships. Violet, the most delicate of acceptances, relates to patience, taking responsibility for our actions, for ourselves, for our concepts and *comprehensions.* In essence, green seems to correspond to *growth* or *expansion* of consciousness as a saving factor, saving us from ourselves and from getting and remaining stuck in ideas or wants arising from our desires. In this way I arrived at an essence for each of the colors visible in the rainbow.

But the colors above and below the visible spectrum also play a part in comprehension. Specifically, they relate to understanding above or below that gained through the five senses. The colors above the spectrum are in essence connected with the comprehension of forces outside us that are represented by planetary influences or other planes of consciousness within our solar system, the dwelling places of the soul between earthly lives. The colors below the spectrum correspond to earth forces related to animal natures, which in broader aspects are propagation, sustenance, gratification, and preservation.

These animalistic urges generally are called instincts, of course, and relate to ancient ideas of earth, water, air, and fire. The vital and necessary part they play in comprehension will be seen later, since some consideration of them is needed to complete the holographic model of the nature of the unconscious, the primary source of our dreams.

Instincts—The Preconscious

When studying the unconscious, most of us become aware of the idea of the "preconscious." This concept relates to thoughts in the unconscious that are about to rise into consciousness. Suddenly we get the idea and with great enthusiasm say, "I've got it!" We have experienced an expansion of consciousness, an evolutionary step in our development.

The subconscious contains memories of all we have done individually. We also have the ability to tap a subconscious source of knowledge, which Jung called the *collective unconscious.* He clearly presented his thoughts on the matter in *Archetypes of the Collective Unconscious,* pointing out that in the beginning "Consciousness did not think, but only perceived." Before we learned to think, our consciousness held inner perceptions forced upon us through experiences. Later these developed into symbolic concepts of primordial archetypal information, which still later were expressed in words as ideas. (Such concepts of primordial images as conceptual functions at a deeper level were considered by Heraclitus, Plato and the Stoics, and later by the alchemists.)

Early human beings experienced primordial forces as eternal truths, thus they became *a priori* factors in preconsciousness, eventually leading to the unconscious structure we now call the psyche. Such ideas and forces, as unconscious contents of the psyche, play their role in the archetype, as Jung termed it. The process by which primordial images and experiences are expressed as "ideas" was illustrated by Jung in reference to "the concept of energy, which is an interpretation of physical events." He says it was the "secret fire of the alchemists, or the heat-force inherent in matter like the primal warmth of the stars, or the Heraclitean ever-living fire, which borders on the primitive notion of an all-pervading vital force—a power of growth and magic healing that is generally called Mana."

It is in this manner that the ancient Greeks dealt with the forces of earth, water, air, and fire, and subsequent philosophers have considered these concepts from a somewhat similar perspective. Jung viewed them as meanings hidden in the unconscious as archetype influences. In my own experience, a concept of these elements has proved useful in looking at primitive and inherent instincts and urges at an unconscious level, while the forces themselves are seen as the life-giving factors in creative processes.

I feel that the ideas embodied in earth, water, air, and fire are essences of the primal instinctual natures or forces. I call them instincts, applying a much broader meaning to the term than is usually attributed to it. They are unconscious motivational factors in our lives and, as examples of such, are powerful as the influences from our between-lifetime experiences. Both Cayce and Jung said that these forces are an integral part of our natures, and both recognized them as major determinants of personal characteristics from an unconscious level. The instincts are as much a part of the stimulus to

us and to our dreams as are our psychological reactions and memories. In weighing the extent to which instinctual forces influence our lives, we should remember that, although the instincts are natural, the ability to manipulate them is learned.

All the inner forces have an incredibly important role in our daily lives. Further, they are active in us in a way that answers some of the mysteries of the alchemists' language. Since these four elements have had their roots in us from the beginning, they necessarily play a part in the formation of the inner concepts which appear in our dreams.

My investigation into the history of these four elements, especially as given in my study of *Interpreting The Revelation,* has led me to formulate short philosophical or psychological statements of their meanings and operations. These are presented in the following review:

Earth = Form = Propagation = Earthly Woes

Earth relates to Mother Earth in all her creative efforts. She created our bodies with all their intricacies, and our bodies are our homes. In the same way, the earthly forces play a vital part in *all* we create. Would not the earthly forces, having formed the body, also give *form* to the ideas we have? This conclusion seems only logical. Thus the *earthly* forces relate directly to the ability to *form* things—to FORM, in itself.

The same earthly forces built into us the ability to procreate or propagate. The ability to propagate the species seems more nearly an instinct because the desire involves us mystically with one another. Assuredly the relationship of one generation to the next is not just the result of social mores. This life-*giving* process involves not only procreation, but it also relates to whatever we intentionally create. Just like our physical offspring, the ideas we create or latch on to receive their life from us to the extent that we express them.

Our creations do not always perfectly and adequately fulfill the desire that created them—some are worthwhile, some are not, some get us into trouble. Ideas only partially worthwhile are *remolded* by us in a process of "Try, try again." We instinctively search for an expression of our awareness. *We,* in following our instincts, keep trying again and again to create that consciousness which will satisfy innate urges in us from our beginning. This brings us our *earthly woes,* because all too often we use our creative abilities to satisfy wants rather than the *needs* of our expanding consciousness.

Water = Being = Sustenance = Mystic

As all life came from the sea, just so is water associated with life, thus with *being* and *sustenance.* We give life to all we create—whether these creations are our offsprings or ideas—and then we give our lives to sustain these creatures. Thus the forces of water show their influence upon us.

The mystic aspect of the earthly forces in the life-*forming* process, the involvement with another being that seems a part of our most basic nature, operates in the life-*sustaining* activity derived from the water forces. In this context, it is strong enough to prompt us to give our lives for our children. The mystic facet of our instinctual nature is active not only in regard to propagation but also to our ideas. We will give our lives for our created ideas (to emphasize the point) exactly as we do for our children, because our ideas are offsprings, too. The mystic in the unseen forces in life is behind all psychological processes. So it is necessarily a part of the holographic content of our dreams, because they also are our creations.

All too often we forget or overlook our instinctive natures as having anything at all to do with us *as we are.* The life we claim as our own is that which we *be.* Just as we give life to our ideas, we give life to the response patterns we create and express. However, very often we are a conglomerate of attitudes we built in conjunction with our emotions, and this presents to others the "I AM, that I am." Our expressions—habit patterns, for example—let others know what we are; repeated reactions (habitually given) create *us* as we are known by others. We are our *own* creators, and we alone are responsible for the result.

As we do for our other creations, we give our lives for the *us* we have created—we spend our lives sustaining its being. Yet, in doing so, we *be.* And who would trade places with someone else and *be* that person? It is this *being,* which certainly relates to our ego, that needs to live, *needs* to survive, even if it takes our life, and we will do all in our power to protect our children—our ideas. Such efforts involve the sustenance of us as we are and show once again the influence of the water forces in our lives. These forces are also evident in our dreams, because they underlie our giving life to the forms and beings—our creations—in those dreams, the pictures of where we are in relation to our unseen selves.

Air = Incarnation = Gratification = Love

Air clearly seems to relate to the life we give our creations. It is the breath of life, and if we give life to our creations, it naturally follows that this action must also involve our being. Of creativity and the forces of air, the philosopher Hermes says, "The wind hath carried it in his belly." And, "Wind is air, air is life, and life is soul." The process by which human activity imparts the breath of life to our creations is seen in the stone that the sculptor has just begun to work, which is midway between perfect and imperfect bodies; and that which nature herself begins is brought to perfection through the arts. In this way we impart something of our own life, our own being, into all our creations—whether they be our children, our artifacts, our ideas, or ourselves.

By making such a creative effort, we expose our creations, and therefore

ourselves, to the reactions of others. These reactions can gratify us or humble us or make us angry. We in turn *air* our likes and dislikes and give vent to our grievances. As we use and express our ideas, we seek *gratification,* praise, and recognition from others for our creative abilities, for the *us* we have created and by which we are known. If we, our *beings,* are accepted by others, we have gratified our ego, and we *love* our creations—ourselves—as well as those who have accepted us—or, in other words, have accepted our ideas that have become *us.*

It does not seem too farfetched to correlate what has been said about being (its having been created by us), that *living, breathing* entity we have created, and the idea of just *what* is incarnate within us. *Our* spirit (the spirit in which we have built or reacted) has become a living, breathing image of ourselves which is incarnate in us; it has life—ours. Thus it well may be that it is not *us* living in our bodies so much as *our image of ourselves.*

If this idea is accepted or at least considered, then the holographic nature of dream images, especially those of people, becomes more meaningful. In dreams we see and may come to know our *real* selves—not the images we think we are. The law of opposites brings us face to face with ourselves and our creations. We are faced with a hologram—an artificial image of us and one for which we might not care. It certainly is little wonder that we do not like our dreams and usually cannot or will not understand them. Yet they are necessary to the individuation process we seemingly try to avoid. Facing the bad guys in our dreams is necessary.

The face-to-face process presents us with the likes and dislikes of ourselves, as we have created us. Our dreams show us the sufficiency or the insufficiency of the selves we have built, and that of our creative ability as well. Sufficient ability causes us to love ourselves, and our ego gets larger. Or if our ability is insufficient, we do not like ourselves—again, our creations—and we feel inadequate, the opposite of that for which we strive. Thus it is necessary for our creations, each expression of ourselves in ideas, to be "tested by fire." Our abilities as builders must stand the test of self-service or service to the greater purposes of the psyche. Here again, in the parallel between the two alternatives, we have another instance of the holographic process.

Fire = Justice = Preservation = War

Fire has always been looked upon as a purifying force on the one hand and a destructive one on the other. It is obviously true that this element can play either role in our lives. The dual nature of the forces of fire, the constructive combined with the destructive, is seen in the images we associate with its use: we fight fire with fire as we war with one another; we demand justice of others and fight, even to the death, to preserve what we believe is right. As one of the ancient elements, fire has intrigued mystics from Heraclitus to the

alchemists and even modern philosophers. Its mystery goes deeper and farther back in history than we usually care to consider. Yet we must consider fire, because it plays a vital part in the psychological processes of each of us. It is nature working in us as an innate part of daily living, an instinctual force within.

Earlier in this chapter I discussed a cycle of creative activity in which an idea is created, becomes manifested, and its essence is observed. The three stages in this process correspond to the activities of the elements—earth (form), water (life/being), and air (the living incarnate image) as just described. This is a picture of the cycle of creation, with the triangle as a basic creative form. The process represents a major step in the individuation of self. But if we go one step further, if we introduce the element of fire into this cycle, by *testing* our creative ability, we may complete the alchemical square.

This testing naturally follows the course of our creative activity, because at the point in our individuation process where we *air* our thoughts of how we *are,* we get reactions from others regarding what we say, what we do, or what we have become—reactions to what is incarnate in us. This is a testing by others, and it also involves a testing by us. Perhaps we are accepted, and then we accept ourselves. We have made a step forward and feel a wholeness inside. *We* have judged ourselves and accepted our child as a fundamental part of our character. We become that which we have propagated.

On the other hand, there is the chance that what we do or say will be rejected by others and that we, too, will reject it as unworthy. In such cases, we do away with this idea, turn again to the creative furnace, and "try" again. We have judged and found ourselves wanting, lacking in building ability. This action brings on the Saturnian influences of "earthly woes," returning back to the beginning of the cycle, the activity of the earth forces. We experience the *uroboros*—the dragon devouring its tail, an ancient symbol used widely in alchemy. The dragon is the self—us having to "eat our tails," because they have been tried in the fires of our mystical furnaces and *we* have been found lacking in artistry. We have given a part of our life for an unworthy cause.

Jung presented this psychological process as "the three regimina," by which "the four elements are converted into one another in the quintessence":

1st Regimen: Earth to water.
2nd Regimen: Water to air.
3rd Regimen: Air to fire.

Thus the cycle of the creation of life and the us we built as an expression of that creativity return full circle back to the self. At this point we must, like a demon, devour our children. The ancient and mystical uroboros is an everyday psychological process going on within us, one that—since it

involves paralleling the actuality of our creations with what we would like them to be—is holographic in nature.

All these psychological processes are fundamentally related to the instincts and so are not necessarily a matter for the intellect. They involve a presentation to us by us of the results of measuring our creations—that is, our offspring, ourselves—against a standard of judgment that would show acceptable creative ability on our part. The presentation is an *"a priori"* to the expansion of consciousness. The inner forces play their roles as holographic images in our dreams, otherwise we could not get the full meaning of the characteristics we are building in our lives.

Purposes of Dreams

Dreams have a purpose: to help individuals, as judged from the "First Cause" of their creation, together with the evaluation of truths presented or faced in their life. The individuals' own criteria of spiritual standards (established in all their experiences throughout time) are available to them as a basis for this evaluation. The "genie," our inner sensing process, sees the real activity, the essence behind the form of what is happening in our lives; it "sets before us good and evil" and says, "Choose thou." Thus we are given the option of accepting or rejecting previous remembrances of spiritual actions portrayed in our daily activities.

The purpose of dreams was explained by Edgar Cayce at the beginning of many of his dream interpretation readings. These statements of purpose—which I call preambles—are perhaps all too often overlooked as a part of the method of interpreting the meaning of dreams. The following is an example of such a preamble:

> *The dreams as we see that come to the entity are those* correlations of the physical with the subconscious *forces of the body. And from same there may be gained those truths, those lessons, which, used aright, may be for the development of the body, spiritually, mentally, financially.* [*Author's emphasis*]
>
> *106-10*

The extent and variations of the material presented and the meanings are brought out in the following quotations from other preambles:

> *The dreams . . . are . . . the lessons, the truths, from the phenomenized forces. And these* are as but experiences in the phenomenized life, *that the spiritual forces may gain strength, harmony and peace.* [*Author's emphasis*] *137-28*

> . . . *dreams . . . are the emanations from the* conscious, subconscious, or superconscious, *or the* combination *and* correlation *of each, depending upon the individual and the personal development of the individual . . .* [*Author's emphasis*] *39-3*

> [*The dream presents*] . . . *those* correlations *through the* subconscious forces *of* physical actions *in material world,* weighed *with* cosmic experiences *in the* spiritual world, *and give those lessons through which the body-mind, the body-physical, the body-spiritual, may develop in the material world . . . 137-31*

In showing the predicate of things which the genie has to look for and set before the "throne" in self, these passages indicate what must be weighed or the parallels that must be drawn if the dream's purpose is to be fully understood. Of course, the choice of reactions must be made by the self. We see from the above that dreams are concerned with the development of the total self, the evolution or expansion of consciousness. Development may be gained from a correct interpretation of *events in the life* as shown in the *phenomenized forces,* the essences pointed out in our dreams. *We* may gain those lessons by our choices of reactions, not to the dream but to situations in life that the dream presents to us. Hence, the interpretation is really *not of the dream,* but rather of the *life situations* causing the dream.

Life activities present lessons and truths from our close involvement in the experiences, along with our desire of *how things ought to be.* We choose to react to life situations in certain ways, and we want certain results from our choices. When the actual result of our reaction is not the one we desire, we often are unwilling to accept responsibility for it and unprepared to see the truth it manifests. The dream interprets life situations in light of these truths. It correlates them with criteria held in total memory and presents the parallels and related truths and standards of activity we have previously experienced and accepted. Thus the dream, if properly understood, points out the essential truth or lesson the life situation is meant to convey.

When dreams present fighting or disharmonious situations, the sense of understanding and feeling they carry is *all mixed up*—exactly as in nonpolarized light. On the other hand, when dreams are harmonious and pleasing, their feeling and understanding are the same as that in *polarized* light. Yet, in either case the dream presents a *polarized* picture, regardless of our understanding, because we have polarized our stance of reactions to the truth presented in the activities we experience.

When a life experience is disharmonious and discord arises, the truths presented are still harmonious according to the fulfilling of the law regarding our choices. In other words, there is harmony, consistency, in the fact that discordant choices bring discordant results. Our conscious choices are

mirrored back to us by the language of the conscious mind—and that *language,* remember, is the manifested world and everything seen or experienced within it, fulfilling that law that "Spirit bears witness with spirit."

It might seem absurd to believe the world reflects back to us what we think and do. But when we consider that the world and the objects in it are composed of spirit-force—moving according to the idea of presenting a purpose, a truth—and, when we come to believe that *we* create our destiny *in* the world, we see that the world reflects back to us "That, that I am," our own stage of development. Why? Because we must come to know "creative forces" and learn that, because of the operation of laws and truths, they are subject to justice and retribution, before we are willing to accept them as our own nature—they are us.

There are many examples of how forces in the unconscious manifest in the world. As mentioned earlier, Kekulé's dream of a snake with its tail in its mouth led to the discovery of the molecular structure of the benzine ring. Thus, an expansion of consciousness brought the "small" to the awareness of science. In his dream, Singer was attacked by savages with spears that had holes in the tips, and he correlated this with his problem of making a workable sewing machine. Both dreams reflect the projection of ideas from the unconscious mind into the manifest world. On the other hand, it is certainly possible for a destructive unconscious idea to project into the objective world.

Jung told of many people dreaming of Woton before the Second World War, and this holocaust was also pictured in one of his dreams in which all of Europe except Switzerland was covered with a flood of blood. Everyday accidents provide further illustration of unconscious forces manifesting physically. It is a well-recognized fact, at least to psychologists, that people cause their own accidents, even in cases involving others. While some might not agree, I feel these examples of how the unconscious speaks to us via the manifested world is, in fact, the language of the unconscious.

In stressing the closeness of this relationship, the Cayce readings bear not only on dreams but also on the concept of the physical world being an expression of the unconscious mind. That these passages are about something that are of a holographic nature should be evident if we remember a point mentioned briefly in the introductory material on holography: because every part of a photographed object reflects some light, some information, to each part of the film, the entire image is stored throughout the film. In other words, each part of the film holds an image of the whole.

> *It is seen that each atom, each corpuscle, has within same the whole form of the universe—within its* own *structure.* *281-24*

In every physical being, the whole body is made up of the atomic forces of the system, with the mind of each atom, as it is builded, supervised by the whole mental mind of the body, varied by its different phases and attributes, for, as is seen in its analyses, an atom of the body is a whole universe in itself, in the minutest state. 137-81

[*The entity*] *finds himself then a counterpart, a shadow of all that is; and that within his own self EACH CELL of its body is but a miniature of the universe without its own body . . .* 1776-1

As mentioned earlier, two categories of readings in the Cayce material relate to findings regarding the split brain, and thus to parallels between our inner makeup and the material world, as I have pointed out. These categories, which contain a great deal of information on dreams, mind, and spirit, are the dream readings (which are the basis for the bulk of this study so far), and those readings on the Book of Revelation. According to Cayce, the first half of The Revelation deals with "influences from without, that have had, do have, their *influences upon these activative forces in the human experience . . .* " [Author's italics] (281-33)

In regard to the first part of The Revelation, the readings state that the experiences, names, churches, places, dragons, and cities "all are but emblems of those forces that may war within the individual in its journey through the material . . . " (281-16) More specifically, we are told, "as the churches are named, they are as the *forces* that *are known as the senses,* that must be spiritualized *by the will of the individual* made one in the very activities in a material world. And the elders and the lamb are the emblems, are the shadows of those acceptances or rejections that are made in the experiences of the individual." [Author's italics] (281-16)

This is a clear statement about the activity of the "other" senses, identified as the inner sensing process referred to in the readings (5754-1, for example) noted earlier. Edgar Cayce related these sensing activities to the angels or guards of the "churches," which represent the astrological influences "in the body" yet "out of the body." Jung insisted these same forces played a great part in the individuation process and were operative as the forces acting through the *I Ching.* In serving as guards or angels within, these forces apparently act to help us in our "choices" of reaction to whatever situation faces us, whether trial, tribulation, or joy. The inner reactions and understandings are the parallels to things perceived by the five senses in the outer material world; together they produce a hologram. Cayce said these are representative of self and self's activities and attributes in the physical, mental, and spiritual realms, and these are *one* in self.

There is an interesting passage in The Revelation that can easily be regarded as referring to the activity of the split brain. The first two verses of

Chapter 10 describe a "mighty angel come down from heaven . . . " who "set his right foot upon the sea, and his left foot on the earth." The angel, with his right and left sides "standing upon" two different elements, certainly parallels the conceptual processes of right- and left-brain functions. In this way the vision enhances and clarifies the readings' statement that "Each attribute of the body, whether organ or functioning or the expression of same, becomes then in the experience of each soul as a seeker first." (281-30) For surely, the mind seeks to understand both the objective and nonobjective world. This two-faceted quest, physically expressed in the divided functionings of the brain hemispheres, is represented aptly by the angel with his *left* foot on the *earth* and his *right* on the *sea*—that which one can stand on as opposed to those numerous life experiences composing the totality of the soul. This dividing of the senses "in the body" enables us to differentiate the real from the unreal, the true from the false, and the essences of things from their appearances—the shadows seen in the objective world. Thus is the purpose of dreams fulfilled.

Example of a Dream as a Hologram

The presentation of dreams as holograms certainly would not be complete without an example, regardless of the logic proposed to support the ideas in this chapter. To illustrate these concepts, let us look at the dream of a young girl who had recently graduated from high school. (I choose it as an example because it is one of the most definitive and power-packed dreams it has been my experience to work with.)

Her dream: "I felt something in my hand. I opened my hand and there were two bumblebees."

The starting point for any dream interpretation, of course, is the life situation of the dreamer. This girl wanted to go to work, make some money, and save it to attend college. Her parents wanted her to stay home and care for a younger sister while her mother worked. Some of her friends wanted her to join their group in a different activity.

This dream, by its holographic nature, presents a rich and poignant expression of the "individuation" process; yet, in the language of the Talmud, it is its own interpretation. It is certainly rich in symbolic and idiomatic language. To some people, perhaps, the idiomatic expression pictured as two bees would tell the whole meaning of the dream when correlated with the words "To be or not to be." In context with the girl's recent graduation, this image tells her she is now ready to face her future. Some might feel that this observation alone constitutes an adequate dream interpretation. But all symbols in the dream must be correlated to her life situation in order to understand its message fully.

In life, the dreamer faced three choices, but in the dream she held only *two*

bees. Why? Because—and watch the words and meanings here—two of the choices, if made, would *be bumbles,* but *her choice* would not. Each of the other actions would *a bumble be.*

While the total implication of the two bees might relate only to an option that the dreamer faced, we should not overlook the possibility that the bees also refer to aspects of choice in that ancient idiom, "I set before thee good and evil, choose thou." (Deuteronomy 30:19) Whether this possibility must be taken into account to reach an understanding of the dream, it is important in two ways when the dream is considered as a totality—a hologram. That is, the two aspects of the bees as an image of choice between good and evil show the holographic nature of dreams, in illustrating that the entire dream is expressed in each of its parts. The first aspect is that the bees present the primordial law of opposites and polarity which, since they are "in hand," are in reality the active factors or forces in the dreamer's life. The second, not to be overlooked, is the earth forces of fire and air. Whatever the girl's choice, the result would be a "test" by fire of her abilities, of her "being." But in the bee she has the premise that she can accomplish whatever she chooses, since hypothetically it is impossible for the bumblebee to fly—yet it does. Again we have the law of opposites.

So far, I have looked at the bees without regard to the sequence of activities in the dream. This sequence, while seemingly minor, plays an important part in the whole experience, whether considered within the context of the girl's life situation or simply as a dream element. That the dreamer "felt something" in her hand signifies a feeling of primordial forces of life in her. It also introduces the activities of the five senses into the experience, through feeling as well as seeing. Thus, all the senses, inner and outer, are as much a part of the dream as the bees and her hand.

The sensing of whatever she felt "in hand" caused the dreamer to "open her hand." This is an opening of consciousness or self, an acceptance of life and its potentialities—for the being was "in hand." It took two bees to present the dreamer's "being" and the choices involved. At her stage in life, she was now ready to "look at" and accept that being and, in doing so, she was taking the future of her life in hand. So, "Taking your being in hand" is the motif revealed by this perspective of the dream sequence.

While all the senses, forces, and activities that can be discovered in the dream are not discussed in this interpretation, those presented are sufficient, I feel, to show that each dream element pertains to the whole. In this we see the holographic nature of the dream. But the entire dream is just one element of the girl's life. She was going through a period of growth, development, and acceptance, and all these are pictured in her dream. Thus the dream, a portion of her life, casts a holographic image of the whole. So the whole—life itself—is also a hologram.

It may be interesting to note what, if anything, happens to this concept—

life as a hologram—if we consider the symbol of the bees in the context of the whole idiomatic expression: "To be or not to be, that is the question." While this puts the one symbol—and the entire dream—in a somewhat different light, it does not distort the basic holographic nature of either the dream or the dreamer's life, since—from this perspective—the symbol, dream, and life have all become questions.

As the quotation indicates, the two bees use a question implied in the choices they represent. The whole dream is cast as a question as soon as this interpretation is given its central image; and certainly this stage of the dreamer's life is always a time of confrontation with the question, "What am I to do now?" The girl's life poses a question, expressed in the dream as a whole and portrayed in the symbol of two bees. The dream and the life are each pictured in the holographic images cast by their parts. Yet, for this dreamer, the question seems to have been answered by the "to be" as the most important thing for her to do, regardless of the specific choices she faced.

Summation

In attempting to answer the question of why we dream, this chapter has focused on the holographic nature of the mind as presented by Edgar Cayce and on some of the tools used in our conception of images. During this investigation into the expansion of human awareness, I noted the similarity between the manifestation of an idea and the formation of a dream, establishing, in this context, that dreams do indeed fit the holographic model.

Mysticism runs throughout this discourse, since it is based largely on the operation of the "self within self" from the Cayce readings, which parallel quite closely the ideas of Carl Jung. As far as I know, no one has looked into the question of why we dream more deeply than Jung, who seems to relate the reason behind dreams psychologically to a God motif. Edgar Cayce explicitly states the involvement of God in our dreams. (It should not be surprising that a concept of God appears in the works of these two men as well as in this study, since it is clear that even the foremost scientists working in the latest paradigm of expanding knowledge seem to have little fear of expressing ideas about God. But then, for many years I have maintained that science, not theology, will lead humanity to a sense of God.)

My study of the development of humanity's awareness led me to propose that time and space have no real objective existence outside the mind. Therefore, these two dimensions are placed entirely within consciousness and considered in a manner slightly different from the usual view. Within this concept (the working of time and space), the necessity of responsibility for the self is implicit in the total images stored in consciousness. I have related this responsibility to *patience,* which the Cayce readings identify as

the third dimension of one plane of development. These three—time, space, and patience—as *measures* of an expanding awareness are very much like the rings in a tree—records and measures of growth. In fact, they well may be regarded as rings in the ancient and mystical tree that grows within our beings.

In concentrating on the expansion of human awareness, I have, almost by definition, adopted an evolutionary viewpoint in this study. Applying this perspective to our inquiry into the source of dream stimulus, we clearly need to consider the animalistic instincts within us and their roles as formative agents in dreaming.

These forces, corresponding to the ancient concepts of earth, air, water, and fire, have been viewed as "preconsciousness" urges inherent in us from our beginning—from *before* we were aware of knowing. But these influences, as instincts, are in the identical mode as time and space. This prompts a new question: Are time and space also to be considered the results of instincts? According to Cayce, they arise from our *"inclination . . .* to set . . . metes and bounds" upon our concepts. (281-33) If this is true, time and space also set the metes and bounds of our inner tree rings, the record of our growth, and define the "cycle" of learning as well.

The holographic nature of the outside world seems to be pictured clearly by Karl Pribram. In a similar vein, both Jung and Cayce treat the unconscious in a holographic motif. The stimulus for all knowledge involves memory, and the capacity for memory storage and retrieval by the human mind is enormous, particularly when you consider that this includes all unconscious memories from throughout time. The hologram is the only model of memory storage that adequately fits such a concept. Dreams, based on memory, also necessarily must share the same characteristics; that is, they too are holographic.

But, if the passages from 137-81 and 1776-1 readings are accurate, dreams and the mind are not the only holographic human attributes. The references to the "atomic forces of the system, with the mind of each atom . . . " (137-81) and "[The entity] finds himself . . . a shadow of all that is . . . " (1776-1) leave no doubt of the holographic nature of humanity itself, since "its body is but a miniature of the universe without its own body . . . " (1776-1)

Conclusion

A sine wave might well result if the rise and fall of intelligence were plotted from the ancient mystics in the Far East through the early Egyptian culture to that of Greece and the Roman Empire, up to the Renaissance and modern scientific understanding. Each period has focused on a different paradigm of social order and different modes of thinking. Each culture reflects the metes and bounds set by its mystics and ordinary people alike. Is it possible that

modern humankind might somehow make a different kind of advancement in the expansion of consciousness, one that will not leave another ring in the inner tree but burst through the self-imposed outer shell of limiting concepts, allowing humanity to surpass its growth record and become *one* with the creative forces?

Karl Pribram has said, "We directly perceive only *one* order" of reality. Jesus said, "I and my Father are one." (John 10:30) The aim of this section of our study is to stimulate us to look more closely into ourselves so that we might move beyond the limiting concepts most of us have of our nature and realize our oneness with God. It has been said that "Mind is the builder, and the architect is God."

The development of the hologram illustrates our evolutionary process in more ways than one. The idea of the hologram began with Dennis Gabor about thirty years ago, when he conceived what he called "A two-step method of optical imagery." During the interim, scientists produced the hologram from correlating facts about light waves' amplitudes and phases, mathematics, and coherent light. The final result was a product evolved by many minds working from different points of view.

From years of studying brain functions and memory, Pribram correlated memory retention by the brain and the storage capacity of data in the hologram, and he established a holographic likeness of the two. The storage capacity of the brain and the holographic plate are easily compared. The various stimulants to memory involve variant degrees of understanding and perceptions, analogous to differing light sources used to produce a hologram. The varying vibratory rates called to mind by the dream present holographic models to the dreamer as real as the outside world. This obviously parallels the process of duplicating the original light beam shown through a hologram to project the lifelike image it stores. Pribram found an outside model of what goes on in the brain.

This correlates with Cayce's concept that nothing in the universe will ever be discovered that does not have a counterpart in humanity. No doubt while there are other parallels between the hologram and human nature, perhaps it will suffice for now to say that the hologram might well be a major step to enable us to find images of ourselves in the outside world that will lead to an understanding of the unknowns within.

All too often, it seems, we are prone to ignore evolution as a continuing process and act as if it has stopped with us. We take a stand, we hold on to fixed concepts, rejecting the possibility of growing beyond what we are. In doing this, we not only reveal the slowness of our development, we retard it further by refusing to move forward. Dreams are holographic pictures storing all we have ever done. By paying closer attention to them, we might come to see that the world around us is but a projection of that within, and the people we meet are reflections of ourselves.

CHAPTER SEVEN

Dream Analysis and Interpretation

One approach to dream interpretation is to listen closely to the dream narration, put aside preconceived ideas about symbols, and question the dreamer about what is happening in his or her life at the moment. Dreams most frequently present symbols, paradoxical situations, or creative urges unique to the dreamer which that person must face. Looking for these elements can help a dreamer understand a dream better. A series of dreams and their explanations highlight situations where creative drives are trying to surface.

Dreams about dying frequently frighten people. However, some of this fear can be overcome if individuals can view dying as symbolic of a stage in life rather than actual physical death.

Healing dreams also operate at various levels. Many of these speak to physical problems or potential physical problems to which the dreamer must pay attention. Other dreams of this type point to the need for healing at a mental, emotional, or spiritual level.

A final category of dreams concerns the presence of deceased loved ones. Often comforting messages or warnings can come from these dreams. Many times the validity of the message does not depend on the dreamer knowing if the deceased's soul actually appeared or if the mind created a dream image in order to convey a message.

The dreams presented in this chapter are those I have worked with in dream counseling. In arriving at my approach to interpreting dreams, I came to realize that the approach, the method, was even more necessary than simply coming up with answers for the dreams. I had to try, first of all, to ignore what I knew about dreams, then learn to listen to the dream recitation. At times this is difficult to do, especially when the narrator mixes dream accounts with side explanations of other events. I try to avoid interrupting the speaker, except for the sake of clarification, nor do I ask the person what he or she thinks the dream means. (If people knew, they would not be asking me!)

I make it a point to ask for a factual statement about the dreamer's present life situation, if the dream is recent. For dreams dating back months or years, I seek information related to the same time frame. My conclusions about meanings, while unspoken, would have been entirely wrong at times, so I learned to keep silent until I had sufficient facts. After a person relates his or her circumstances, I look for things in the dream applicable to the experiences. At this point a person has occasionally said, "Oh, I know what it means," then moved on to another dream. This understanding is private, so I avoid asking about it. After exploring various symbolic meanings in the dream, I do ask whether these fit into the person's life style. Sometimes there is little or no connection, but when there is, the dreamers usually tie these in with other parts of the dream on their own. When some minor symbol or action in the dream matches the individuals' situation, they usually "light" up and either continue discussing the dream or go on to analyze the dream themselves.

As another rule, I insist to others that I cannot interpret their dreams. This is especially true, of course, when dreams apparently have no relation to the life situation. There are dreams without a basis in present conditions, and it would be pointless to interpret them in this way. When this is the case, I do not hesitate admitting that I do not know. Many of my own dreams are as puzzling to me as others' are to them.

One never knows what he or she will dream, obviously, but in general I find the "worst" dreams are really the "best," and the "best" are really the "worst." This is because a dream does not give the life style of the dreamer, but it sometimes uses symbols of daily activities which might be normal to one person but abhorrent to another. Yet, in such cases, the unconscious, not knowing that we value our morals as guiding lights, uses any means to get its message across. In particular, people mostly place body functions in a no-no category, just as they hallow a seemingly religious or mystical symbol, yet both are sometimes in the same dream framework.

It is interesting that many people can talk casually about body eliminations but hesitate to accept the notion that a movement in consciousness is not unlike a bowel movement. The body throws off unneeded material, and this is often the case, for instance, when a no-longer-valid religious idiom is eliminated. The universal or greater mind is not as acquainted *as we are* with the humanly sophisticated process of avoiding our prejudices, morals, immorals, fixed ideas, foibles, fetishes, and personhoods. Dreams present truths about the real facts of ourselves—physical, mental, or spiritual—and in the same language, the only one it knows as symbols and activities of a universal import.

All dreams, by their activities (and coming from the unconscious), use symbols primarily as "language" in speaking to the dreamer. This language is the universal tongue of the spirit, and it converts eternal truths or principles

into common truths knowable as experiences to us regardless of race or human language. The universal motif of "dream talk" is necessary because the languages of people are only words, with meanings that change from race to race and generation to generation, not to mention the differences that occur even in the meanings within the same family.

From the intelligence within the soul, dreams contain the universals and eternals unknown to the conscious mind. A universal language, of course, cannot be subject to the whims and limitations of human language with its constant shifts in word usage and additions. (The adoption of a new or different expression in one society does not unilaterally impose the new meaning on others and certainly not on the unconscious.)

The dream must necessarily use its total experiential expressions for its language. The dream tries to get across meaning and understanding suitable to the conscious mind. From the dreamer's soul memories, the dream transforms the "dimensional" languages of the soul's experiences into three-dimensional concepts. So there are often hidden paradoxes and dream symbols that appear unnatural, ambiguous, or even foreign and idiomatic. These unconscious presentations are in the language of "soul experiences" rather than in mundane words, although phrases and well-known truths do appear as clues to their meanings.

Something that I look for is evidence of a paradoxical situation, because most dreams present opposites or opposing sides and situations. I look for correlations in physical actions and the spiritual elements of soul activities. By their very nature, correlations are paradoxical because the dream is based on spiritual actions while the physical, obviously, relates to daily life. Simple paradoxes occur in fighting scenes, or the contrast of fears and joys, likes and dislikes, etc. Occasionally I hunt for paradoxical situations in people's lives. A common paradox occurs when the dreamer claims one thing about himself or herself but the dream reveals the contrary. A paradox exists, like the head and tail of a coin, when a person pays unwarranted attention to one side over the other—wants in opposition to needs. Wants are the blocks in the wall between conscious and unconscious.

Since many of the dreams discussed here can be classified under any number of headings, I have avoided categorizing them. Of course, many dreams can be designated broadly under mental, physical, religious, health, and other headings. But the dreams in this chapter contain too many facets to apply thematically to any group. However, one theme included here is the "creative" aspect of sexual arousal, an aspect in the dreams of many people of all ages. The creative urge appears in numerous forms, usually relating to the life situation. The following dream is a beautiful illustration from a "golden years" dreamer.

This lady dreamed she was taking golf lessons. There were two attendants with her, an older black man and a black teenager, both caddies. Choosing a

club, she prepared to tee off. The older caddy told the younger one, "Give her the brush iron and tell her to sign it."

This dream, naturally, was enigmatic without a life situation to connect with it. Responding to my query, she gave a brief synopsis of her life. A long and happy marriage ended with her husband's death five years prior to the dream. Financially comfortable for a while, she was active in various ladies' clubs to fill her time. She finally took up golf, but found it, too, did not hold her interest. At the time of the dream, she was at loose ends and somewhat distressed.

Pressed for more details, she told a story that happened when she was twelve years old. Her mother arranged for her and an older sister to take painting lessons. While the sister was an apt student, the dreamer's efforts, although good in her opinion, did not satisfy her sister who demanded she not sign her own pictures.

Here was the clue to the dream. Her unconscious "other self" (the paradoxical animus) made the statement to the "teenage" self (or teenage lad) to "give her the brush iron and tell her to sign it." The interplay between older and younger self combined in the dream, causing her to recall an innate ability to "create" something on her own that would be lasting—indicated by the "brush iron." The paradox of her older self thinking she was at loose ends evoked memories of a creative ability about which she had forgotten. By looking inside herself for creative ability rather than to outside activities for a growth experience—the growth that began and stopped as a youngster could now fulfill a needed growth experience. Indeed, a double paradox.

Another kind of creative dream is a man giving birth to a baby. This might be called a paradoxical dream, so maybe it should be called a paradoxical creative dream, because usually there is no hint of sexual stimulation with the dream. I know several men who have had this type of dream, which, incidentally, is not unusual. The "usual" part, as it were, is that each man was involved in some kind of creative effort that he had not considered particularly "creative"—yet he was birthing a new idea of different endeavors in his life.

An example was a man's dream of giving birth to his baby, through all phases from labor pangs to delivery. He even nursed the infant, who grew and developed rapidly. At six months, the baby talked, read, and wrote well. At one year, he knew which stocks on the market his parents should buy and sell, and at fourteen months he consciously gave readings in the manner of Edgar Cayce.

The father (or rather, the man) was actually involved in a new endeavor, doubted his ability and questioned whether he should pursue the enterprise. He did continue, however, and later reported that his "new" endeavor was successful.

Similarly, many women dream of having a penis, and some father a child in their dreams. The women who have reported this type of dream to me have had outstanding creative ability.

Some individuals have difficulty distinguishing between dreams and visions. The Cayce readings make little distinction between the two. For most of us, there is a tendency to believe a dream with a dominant religious motif. It arouses awe in a person to imagine the dream is a significant religious experience—taking it as a vision rather than a mere dream. As an example, the following beautiful experience was related to me.

The woman truly believed the experience was a vision. The dream began with her vacuuming and dusting her living room. She had sent her children outside to play but suddenly, noticing they were silent, she remarked, "When this happens, a mother had better find out what the children are up to." She went out on the porch to find out why they were quiet and saw, in the yard, her own and other children dressed in Catholic school robes. Hands clasped as if in prayer, they were kneeling and looking up at the sky. The most beautiful sky imaginable, a marvelous deep blue, was full of great and small twinkling stars intensely vivid with many beautiful colors. Then a golden throne appeared among the stars, and on it sat Pope Paul VI blessing the children. The dreamer was filled with wonder and great admiration, marveling at the beauty of the scene as the Pope blessed each child. When he finished, she asked whether she, too, might receive a blessing. She received it, and as the sky faded she turned to enter the house, and then woke up.

Although she assumed this was a heavenly vision, the woman asked my opinion. I assured her that only she could know the meaning of the experience, then suggested that my asking some questions might help her understand it. She agreed, and I asked if she were Catholic. She replied that she was reared as a Protestant but later had joined the Catholic Church, then rejoined her former church a few years later, so no longer considered herself a Catholic.

"What do you think of Pope Paul VI?" I asked.

"I do not like Pope Paul. I have no faith in him. If that had been Pope John XXIII on the throne, I would immediately have returned to the Catholic Church, for if ever there was a saint, Pope John was one."

Then I asked, "What do you think of astrology?"

"I love it," she answered. "In fact, each morning I plot my day by what the stars indicate for me to do that day. I know astrology works and I believe in it."

This dream, or vision, used a paradox to reach the inner life of the woman, who had abandoned her search for religious meanings in her life. She found herself in opposing stances of faith, and the dream used her life style to show the real place to seek—in the "cleaning up of her living room"—her living area. This is a good example of a dream using outside influences to fulfill

inner needs, for the opening setting, the living (room) stage, was on two levels.

First, there was the need to clean up the "real" life. This was a need to experience the discipline of prayer (as a child) and look outside herself for the handiwork of the universal forces, all nature's beauty shown in the star-studded sky filled with the color variations of heavenly points of direction. Into this spectacular scene, she placed a heavenly throne symbolizing the highest seat of authority in all nature, but she saw Pope Paul in whom she had no faith, yet asked his blessing. Although she lacked faith in him, she had faith in the stars' influences, using them for guidance.

Emotional dreams are often quite disturbing, mainly because of the "overwhelming" nature of the symbolism. When this type of dream is told to me, I try to allay the dreamer's fears, because it is quite common and experienced by people in all stages of life. A frequent symbol of emotional content is a tidal wave. Many sincere persons over the years have insisted the A.R.E. should "do something" to prevent tidal waves from destroying our headquarters at Virginia Beach. Some have even relocated away from the beach area in the belief that an immense wave would inundate the A.R.E. and destroy Virginia Beach.

Interestingly, almost every person who related this type of dream believed it was precognitive, foreshadowing events soon to come about. These dreams, however, come to people regardless of where they live, although the tidal wave is placed at Virginia Beach probably because most of the persons I discuss dreams with are local A.R.E. members or those attending conferences at the Beach. It is useless to compare minor variations of tidal wave dreams, but the following will offer some insights.

The setting for the dream was in the home, and the dreamer was with her daughter, her son-in-law, and her grandchild. Suddenly she somehow "knew" an immense tidal wave was coming. Then she watched a single wave rise from the ocean depths to a great height and sweep toward the shore. Everyone in the house sat very still and watched the wave approaching. It came ashore, engulfed the house and everyone in it, but did not recede. She awoke from the dream.

The dream had occurred three years before, just after Thanksgiving. When I asked what unusual emotional disturbance had happened during that time, she replied that her son-in-law had created quite a family emotional disturbance that upset everyone (who appeared in the dream), and the disturbance was still a problem.

Obviously the tidal wave of emotions still engulfed them—the single wave rose from the depths of the unconscious (ocean) and singly (alone) moved toward the beach (a single disturbance). The wave (spiritual/emotional upheaval) had not receded and still held them under its influence.

A tidal wave in a dream generally relates to emotional circumstances and

also contains more worldly connotations than local bodies of water. Streams, lakes, rivers, pools, and other bodies of water have different meanings, of course. A typical "pool" dream will help illustrate the different classes. A young woman consulted me about a repetitive dream that never changed.

The dream began in her back yard where she was looking at the swimming pool. Unexpectedly the water began draining and continued flowing out until the pool was empty. Then she woke up.

I asked whether she was married. She was. How long had she been having the dream? Seven years. How long had she been married? Seven years. She looked quietly at me for a moment, then said, "So that is when my marriage started going down the drain." Without another word, she stood up and walked out of my office.

This dream and her reaction emphasize the fact that only the dreamer can interpret the dream. The setting was in her "back yard"—behind her "house," behind her conscious, or in the unconscious all the while and repeated for seven years, the length of her marriage. She had overlooked the connection until the order of my questions prompted her to link the circumstances of her life to the dream. For me, the beauty of this experience was in her finding a meaning—"going down the drain"—without my having to know the details.

Dreams of dying frighten most people, who assume they are either premonitions of death or some disastrous event soon to come. In my experience, I have found death dreams very helpful, if the dreamer can be persuaded to look closely at himself or herself and not project the dream onto someone else, definitely not to the dying "subject." The reason "subject" is used here is that the dream often relates to a personal and present subject matter that probably should have been allowed to die, perhaps years earlier in the dreamer's life. There are exceptions to this theme, of course, but most death dreams are in this format.

During a two-week period on one occasion, five frantic mothers telephoned me. All were upset over dreams about their children either dying, drowning, or disappearing. In four of these cases, the "baby" was no longer—it had "died" as a baby. The child was growing up and, to the mother, had died or was missing. The mother's "subject" of her baby could no longer be used. All the mothers faced the loss of a caring and comforting thought—a parental concept of loss.

The fifth "baby" had been taught to fear water and was overly protected throughout its life. The "child" was twenty-eight years old, shy, bashful, afraid to be alone, and lived at home. The mother dreamed her "child had either drowned or smothered to death." The answer to the dream should have been obvious—but getting her to recognize the meaning was the difficult part.

An exception to this theme was the case of a man who dreamed that his little girl was going out to play. She turned and smiled at him, saying, "I'll be back shortly." A week later she died. Heartbroken, the parents decided to have another child. Two years later another daughter arrived. This child looked and acted so much like the first daughter that they felt she was their first child returned to them, even though the parents claimed they had never heard of reincarnation.

Another exception was the dream of a fifty-year-old man whose office was next to mine. One morning he arrived at work very upset, called his lawyer, and urged him to prepare a will immediately, "this day." He explained, "I dreamed last night that I was going to die tonight." The following night the man died. A rare case, perhaps, but proof that actual death dreams do occur.

However, these dreams are often in the vein of one that was brought to Cayce. It was quite simple: "Dreamed I died." Cayce's interpretation, too, was to the point: " . . . the birth of thought and mental development awakening in the individual . . . " (136-6)

The answer fits a dream brought to me by a young man who dreamed of his mother who had died recently. She came to him, pointed a finger at him, and said, "You are going to die." Since she was dead, the man believed this meant that he, too, would die soon. As it turned out, the young man changed his life style and entered a career of helping others to find themselves and to find meaning in their lives. It was a completely new awareness for him—a death of an old way of life which gave birth to a new way of living.

I have said that dreams present truths and sometimes these truths are in the semantics of literature, folklore, or life experiences. Just how time-honored phrases, on the surface, may explain dreams is shown in the next example.

Former older dreams are frequently difficult to relate to one's life at the time they occur, but meanings occasionally are so obvious that later there is no difficulty in seeing them. A woman, past middle age, once asked me about a dream she had had three years earlier. Following a conference in which a certain a medical doctor spoke, she dreamed about him but could not fathom the reason. In the dream, she decided to consult the doctor about her physical problems. She arrived at his office and talked idly with him for a few moments while they sipped a cup of tea. During the chat, the doctor began to shrink, growing smaller and smaller until he was about an inch tall. Then she picked him up and placed him in her tea cup. Since the dream's focus was her health and taking something internally, I asked whether she was familiar with the phrase, "This is my cup of tea." Hearing it, she answered "Yes" and immediately understood the dream: the doctor and what she needed from him were simply "her cup of tea."

I felt a sense of healing along with the dreamer in the following example. The woman's dream began in her kitchen with her washing a sink full of

dishes. The sink was partly clogged. Then the doorbell rang. Hesitantly she answered the door to find a former acquaintance from her high school days twenty years ago. This person wanted to visit the dreamer for a few minutes, but the dreamer replied that she had no time even for herself, because she was washing dishes and, besides, the sink was stopped up. The visitor offered to help, so she was taken to the kitchen where she unstopped the drain underneath the sink. The dream ended.

When asked about the visitor, she commented that the woman was just someone she knew slightly in high school. Pressed to recall more, she added that someone had casually mentioned the acquaintance having to undergo a kidney operation. She also confided the possibility that she herself had a similar kidney complaint. This was confirmed by medical diagnosis a few days later, and the doctor's treatment stemmed the condition, which eventually would have required surgery similar to that which the other woman underwent.

While the healing did not happen in the dream—or come from within—the dream suggestion happened "within" and the warning led her to do something about her condition. The experience reaffirmed my view that it is important to act on dream suggestions. What a person does about apparent hints in a dream seems to matter. Obviously healing only comes when the dreamer believes and acts, so a person is not healed by the dream but by "acting on it."

A close friend of mine experienced a dream of this kind several years before I began to study dreams. Later, I studied his dream and the outcome, which are worth repeating here.

The man had cancer of the tongue. He was treated by doctors in Canada, Mexico, and the U.S., but a cure appeared unlikely. He was on the verge of giving up hope when he dreamed:

He and his father were back on the farm where he grew up, clearing a small piece of land for "new ground" to farm. Underbrush and logs were piled high for burning, and the dreamer lit a fire at the base of the pile. He stood back to watch the flames and saw a snake come out from the side of the pile, slither past him, rear up on its tail about five feet away, loop back toward him and, only about a foot away, stick out its tongue, and say, "Have you figured on me?" The dreamer woke up screaming and jumped out of bed.

The dream occurred some thirty years ago, before I knew of the A.R.E. or studied dreams. At the time, I was aware that the snake was the ancient symbol of Christ. I knew the man well. From childhood he was very rebellious, difficult to make friends with, and used profanity excessively. Hardly anyone could tolerate him, yet he held a deep respect for those he loved. The dream changed him, although I am not certain exactly how it influenced him. But he never swore again, never uttered another curse word nor said an unkind word to anyone, as far as I know.

He became more gentle and kind and went out of his way to help others. He was hired as a warehouseman and rose to foreman of the company's construction crews. He lived for fifteen years after the dream and died of some other cause, although cancer likely was a contributing factor. As a tribute to this man and to show the love and esteem his co-workers felt for him, the company closed the day he was buried, and all the employees attended his funeral. Evidently the "new ground" produced quite a change in character from the former one.

I should mention that his father was not actually present in the dream, and so the presence he sensed could have been his Father God, whom he abandoned for a life of rebellion. Certainly he was preparing "new ground"—a new foundation for a new "grounding" of himself, since the burning underbrush is symbolic of Moses' burning bush; and the snake, the Son of God, seemed to ask him to "figure on me," similar to Moses being asked to have his people look upon the serpents nailed to the crosses and be healed. I cannot say that the man was healed by the dream experience, only that he lived for years afterward. (Did he also suffer through those years?) He died and, in a way, was buried in glory.

I knew him well—he was my brother.

A physical healing is indicated in the following dream, but there is also a deeper spiritual and mental influence at work. This is one of the most life-changing dreams I have dealt with in my dream counseling.

During a dream analysis workshop, a man discussed a dream he felt was definitely prophetic. These are the circumstances leading to the dream: He was on a job in a machine shop and some metal shavings struck one of his eyes. He was taken to a doctor who removed the fragments, cleaned a cut on the eye, and taped a gauze patch over the eye. That evening and night the eye gave him a great deal of pain, but he managed to get some sleep and dreamed:

His eye hurt so much that he removed the bandage, looked at the eye, but found nothing amiss. Then he removed the eyeball and used tools to unscrew the pupil, looked deeply and carefully inside the eyeball, and discovered a small piece of metal. He carefully removed it, then screwed the pupil back into place, set the eye back in the socket, and it was all right. He awoke and his eye ached terribly. When morning came, he rushed to the doctor who again examined the eye, found another piece of metal overlooked the previous day, and removed it. The pain went away and the eye eventually healed.

The man remarked that it was a good experience, because he learned he could have a prophetic dream. Others in the group agreed the dream contained an element of prophecy. After the discussion I asked him to consider the phrase, "Look deeply into the capital I"—not just the physical eye—for a deeper meaning.

Ten years later, a man stopped me one day as I was entering the A.R.E. lecture hall. He introduced himself and asked whether I remembered him and his dream about removing metal from his eye. I told him I certainly did and that I often used the dream in lectures. He said he had taken my advice to heart and looked long and deeply into his "I." He had evaluated his life style, ideals, and himself, then—because of what he discovered—completely changed his life, including his line of work and ideals. He remarked that he was a completely different person.

In this dream, as in many, there was a short phrase that was most important. He had removed hindrances from his "I" as a result, perhaps personal hindrances "in his life" that were more important than the material removed by the doctor. Maybe the double paradox brought a double healing. At any rate, in both instances it turned out that all was well.

Another kind of dream has the dreamer running away from some presumably dangerous attacker out to kill the dreamer. This is often a repeated scenario, and there is a way to remedy it. These dreams usually are caused by either fear of meeting or willfully avoiding some part of oneself. The next dream is typical.

A young man dreamed repeatedly of running from a wild man who chased him. Sometimes the pursuer carried a gun or rock, sometimes a club or some other weapon. Always, just as the wild man was about to catch him, he woke up in terror. The remedy for this kind of nightmarish situation, as I told the man, was to turn and confront his pursuer. This response can be instilled while falling asleep by planting the thought of facing the attacker.

When he finally did this, the pursuer was coming after him with a gun. The dreamer stopped running, turned, and opened his arms to the "bad" man, saying, "I know you are going to kill me, so go ahead and let's get it over with." The other man immediately threw down his gun, stuck out his hand, and said, "Thank God, you are going to talk to me. I have been chasing you for three years. Now we can talk."

It is evident that a part of the unconscious wanted his attention, but he, of course, had to face this opposing facet of himself before he could understand its purpose.

Returning to the subject of snake dreams which have a healing influence, I think the following is an explicit illustration of the theme. A doctor called me about this dream, experienced by a woman patient of his who had prayed and meditated concerning her ailment before visiting him for an examination.

In the dream she was on the doctor's examining table, alone in the room. The door opened and a snake entered. Standing on its tail, it looked around and saw her. As the snake moved toward her, she noticed its eyes and they impressed her as the wisest eyes she could imagine. The snake came over to the examining table, climbed up and entered her vagina and uterus where it

kissed a black egg-shaped object. Then it moved out of her and to the door, turned, and looked at her again with eyes expressing greater wisdom than any in the world.

As it turned out, the woman apparently was experiencing a healing, because after the examination, the doctor advised her to wait a while before they decided to do anything further about her problem.

Dreams involving deceased persons occasionally lead to unexpected developments, such as the following incident reported in newspapers a few years ago. A Pakistani woman's infant died and, in compliance with local custom, was buried the same day before dark. That night the mother dreamed her baby was still alive. She woke her husband and told him that she felt their child was alive, but he scolded her for disturbing his sleep over a silly dream. The dream occurred again the following night and again she woke her husband, who was angry and denounced her. When she experienced the dream the third night, she roused him and demanded forcefully that he go with her to remove the casket and check the body. He reluctantly agreed and, gathering a few neighbors, they went to the grave and exhumed the body. When they opened the casket, they found the baby lying there, sucking her thumb.

Rather than communication with the dead, this incident belongs more in the category of mental telepathy, because of which this dream probably is not appropriate here. But I include it because of the supposed death aspect.

I once had a dream that might be called precognitive, an experience somewhat like the above dream but with a different twist. In the dream, I somehow knew I was on the "other side," where I was giving a talk about reincarnation. I sensed that the people in the audience were all dead and I looked at each of them to make sure. However, when I looked at the last person in the back row, I saw my sister-in-law and knew she was still alive (she was). I completed the talk, then with a *swish* sound I came back through a dark tunnel and woke up.

If there was anything unusual about the dream, other than my speaking on the other side, it was that my sister-in-law died suddenly six months later of a heart attack. Again, is this dream precognitive or does it relate to death and dying? I question its category, yet this appears to be the place for it.

Instances of contact with the dead are not rare. Literature abounds with these experiences, such as Saul using the witch of Endor to call up Samuel's spirit (I Samuel 28:15). Newspaper and magazines report many accounts of communication with the dead, although there is no evidence to justify the claims.

This kind of unusual experience happened to me. A man I had known for over twenty-five years died unexpectedly of a heart attack. (He had been my Sunday school teacher at one time and later became a district judge.) While my association with him was as an accountant, I had nothing to do with

matters of his estate. A few days after his death, he appeared to me in a dream and said, "Everett, take care of Louise for me." I saw no meaning in the dream. I knew his wife's name but had never met her. A few months later, one of the estate attorneys asked me to visit the wife and go through the judge's personal financial records to determine whether there were assets unknown to the attorneys. I found a document indicating a valuable asset. She had been offered a small sum for it, but I advised her that if she held onto it for a period of time, she would receive ten times the amount offered. She followed my advice, but unfortunately I never learned of the outcome. Yet, I like to feel that, in some small way, I tried to "take care of Louise" as requested.

In the same vein, there is this dream my wife Margaret shared with me: "I was twelve years old when Marion, my childhood friend, died and, to make matters worse, she was mad at me. I grieved over her and, as children are, I didn't tell a soul about her being mad at me. She had had her hair cut in a Buster Brown style before she took sick, but my dad wouldn't let me have mine cut like that, so I started to snip my hair slowly, until he said for me to go ahead and have it cut, which I did. Then, right after the haircut I had this dream.

"Marion was buried in a crypt. In the dream I entered the crypt and Marion came out of her casket, looking as pretty as ever. She came up to me and said, 'Oh, your daddy has let you have your hair cut. I'm so glad and I am not mad at you anymore.' I said, 'I'm so happy you are not mad at me anymore.' After the dream there came a feeling of peace between Marion and me."

In a way, telepathy and voice communications are similar to dream experiences, but there is another type of contact with the dead. These experiences, while often publicized, have received scant attention because they are looked upon as mere illusions. Perhaps the nearest in similarity are the waking experiences of the so-called Doppelgänger incidents. For instance, a motorist picks up a girl who has flagged him down. She asks for a ride home but, just before arriving at her destination, she vanishes from the car. It is a story common to this kind of experience.

It once happened to me, and I still have a difficult time convincing others that it happened. However, I once met a man who told of giving a ride to a fellow he knew and, upon nearing his home, the passenger disappeared. The man, Francis Story, who related the incident was from Ceylon (now Sri Lanka), and he shared his experience with Hugh Lynn Cayce and me. When I told him of my experience, he was delighted, exclaiming, "Thank God, I have found someone else who had an experience like mine." In my case, the only way I can account for the experience ringing true, in a sense, is to conjecture that the mind blocks out part of the memory system, which gives

the experience an aura of reality. This, at any rate, is exactly what happened in my case.

At the time, I was still living in Dallas, and one day I went to the bank to pick up some papers from my safety deposit box. As I was leaving the vault, I met Helen, a lady I knew well. (Margaret and I had visited her and others in her home, and our office had once been next door to where she worked.) Helen and I greeted each other, chatted casually for a couple of minutes, then I left and returned to my office. Margaret asked whether anything interesting happened during the trip to the bank. At first I replied, "No, nothing unusual." When she brought the matter up again, I thought to mention that I had talked with Helen.

"Irion," Margaret said, "you are crazy, you could not have talked to her. She is dead."

I told her Helen could not be dead because I had just talked to her in the bank vault.

"But she is dead," Margaret said. "She killed herself last year." After several moments of trying to convince me Helen was indeed dead, she added, "I'll call Ed and get him to tell you about it. Maybe then you will remember it."

She telephoned Ed, Helen's former boss, and the moment I took the phone the whole affair came back to me in a flash—the memory of her suicide.

Two years earlier, we had attended a party at Helen's home where I read palms for entertainment. I commented to Margaret after the party that Helen and her husband would end up divorced, despite the fact that they were nice individuals and there was no reason for them to separate. I happened to meet Helen about a year later in an elevator, and she commented that she was on her way to see a lawyer about getting a divorce, then said she would like to talk to me soon. Six months later she telephoned me for an appointment but later cancelled it. This occurred on two other occasions. The last time she asked for an appointment was in January, but we were busy twelve to fourteen hours daily with the income tax season, so I suggested that we set an appointment for after April 15, and she agreed.

Margaret and I took a vacation the latter part of April. When we returned, Ed told us about Helen's tragic death. According to the story, she had fallen in love with her attorney, who did not return her affection. Determined to force the issue, Helen tried to disguise herself as a black woman, apparently to gain entrance into the attorney's home and kill his wife. The plan failed, however, when she showed up at the house and the wife recognized her and called the police. The police went to Helen's home, knocked, and asked her to open the door. Helen answered, "Just a moment," then shot herself.

The strange thing for me, of course, was the total memory lapse of the incident. A psychiatrist would probably say that guilt over not seeing Helen the fourth time she telephoned caused me to block out the memory. I

acknowledge the possibility, yet I have never felt any sense of guilt in the matter. Considering the meaning of "vault" as an underground compartment and associating it with the unconscious, I think this Doppelgänger experience becomes more intriguing.

I have read many accounts of messages from dead parents to their children. The Cayce readings contain numerous instances of communications to dreamers from departed ones, along with other dream readings, which are available in two volumes of the Edgar Cayce Library Series. There are also other accounts of such "touchings" in connection with brothers, sisters, and other relatives.

Following the death of my parents in 1960, I had a series of dreams which might be deemed wish fulfillment, but I feel they were contacts as indicated, the same as the dreams of others who have told me of their communications with the dead.

My mother died February 29, 1960. A month later I dreamed I was overlooking a beautiful small valley at night. The sky was filled with stars, the colors out of this world. Although it was nighttime, I saw a row of small white cottages on the far side of the valley. No people were about, and the scene was almost unbelievably beautiful. Then a door opened in a distant cottage, and my mother stepped onto the porch, raising her head to look at the beautiful sky. She wore a white, full-length garment, and there was a crown with twelve stars on her head. Suddenly she raised her wings and flew into the sky, circling again and again like a bird. Then I woke up.

My mother had always said that when she got to heaven she would have a small house—not some huge castle—and she would be an angel wearing a crown with twelve stars. Of course, the dream might have been evoked by memory and may not be a contact as I'd like to believe. Nevertheless, the dream comforted me and still does.

The next dream about my mother occurred that May. This seemed to be a brief communication, perhaps to let me know her status. She simply appeared before me and said, "I am well now. Mrs. Love healed me." I was glad to receive the dream, but I am still curious about "Mrs. Love." My mother was quite friendly with a woman of that name. Or could it have been Love itself, interpreted by her as an old friend? Again I felt better, regardless of the uncertainty of the name.

The following dream included both my parents. In the dream, I awakened to my mother's crying. Pushing through a veil of some kind, I saw my father lying on a bed, either dead or unconscious. My mother was leaning over him and crying. To console her, I tried assuring her that everything was all right and not to cry. She replied, "But Papa is already dead." I said, "Yes, I know, but still everything is all right—just don't cry." Then I turned away and pushed back through the veil, stood on a small porch, and gazed at the sky—again the heavens were beautifully star-studded with a wonderful array of

colors. Suddenly a number of stars began drawing together and forming into a man, half-Roman soldier and half-American Indian, in features and dress. When the formation was finished, the image in all its vibrant colors drifted off to my left and disappeared. I wondered at the wonderful display and again looked at the sky. Then all the stars began to arrange themselves into a beautiful plaid pattern of colors. I woke up.

I knew now my father was about to die. He was part Cherokee Indian (his mother was one-eighth), and maybe there was a Roman influence in him as well, which was shown "among the stars."

There was another dream about my mother asking me to go to the library and see whether I could bring her some books about what I was studying; that is, the Edgar Cayce readings and other material. I did this and gave them to her. This simple contact, too, may have been wish fulfillment.

Two years after their deaths I dreamed that I was hurriedly pedaling a bicycle down a country road. I came to a small one-room log cabin (similar to the cabin my parents described living in after their marriage in Texas). Pushing the door open, I saw my father to the left and my mother to the right. They just sat there. They looked up when I entered the room, and my father asked, "What are you doing here? We did not call you. We are all right. We don't need a thing." He repeated, "We are all right." I turned without a word and went out the door, got on my bicycle, and rode away.

The cause of this dream was obviously my own doing. It occurred to me one day that I had quit praying for them and I felt guilty about it. When I resumed praying, the dream happened on the third night. Because my father had told me, "We don't need a thing," I stopped praying. They are all right. I have never dreamed of them since that time.

A dream often focuses on one particular aspect of a person's activities or on a possible future event, as a warning or even a notice of a coming achievement. At times a dream comes along that apparently elaborates on an aspect of the dreamer's endeavors, providing help for many years, such as my fifty-year-old repetitive dream mentioned earlier. I classify the following in this lifelong, meaningful format—the dream of a man now working in the medical field:

"My wife and I were walking through a house during open house at a home and garden show. As we toured the premises, we met different people who lived there. Each person occupied only one or two rooms, and some lived in the hallways. We soon realized they were representatives of planetary races. Most co-existed peacefully, but a few were enemies. We met an individual in a hall leading to a couple of rooms and, as we passed through an archway, he showed me how he could make the archway disappear. Making the arch disappear was necessary because just down the hall in the other direction was a group that was hostile to his.

"This man was teaching me how to use my mind to make the arch

disappear, and at that moment one of his enemies approached. As he was nearing the door, I made it vanish. I thought it was interesting that I could learn the trick so easily, but I did not dwell on it. Then I realized these were actually interplanetary or interdimensional doorways to the homes of the people, and, if I could befriend them, they would take me to their homes. And that is what happened.

"These people lived on a mountain of a lush green planet. The mountain was divided into three levels. The bottom level had to do with agriculture and crafts. The people, who also lived on this level, grew corn, grains, and berries. The second level concerned managerial matters, and we were taken there to learn. From this level we could observe all the activity below. The manager was housed in an open pavilion. He was very gracious and answered all our questions. When I asked what took place on the third and highest level of the mountain, he said that that was where they made bread, and he invited me to see.

"There was a clearing on the third level about a half mile from the summit. Situated on a steep grade, the clearing was surrounded by trees, and at the perimeter between it and the trees was the wheat. There was an oval-shaped mound of earth about ten feet wide, twenty feet long, and three feet high in the center of the field. A little man sat on top of this mound. We gathered some wheat as we approached the mound and gave it to him. He gave it back to us as bread. I did not know how he did this, but I realized the man was the spiritual leader here. I was informed this was, well, just another job—that some people farm, some manage, and some 'make bread.' We talked about the mysteries of their world, and they asked me whether I would stay and worship with them. I felt very honored. Looking around, I noticed that all the people had gathered in the field where they were giving wheat to each other and giving it back as bread. There was a very holy feeling about this. I looked up at the top of the mound and saw the man looking at the sky. I followed his gaze and saw a cloud of brilliant yellow and pink light. Behind the light it was dark. (This is difficult to describe.) The cloud seemed to be the source of daylight, but you could see the night sky behind it. The edges of the cloud began to fragment and break off into little balls that became stars and they rolled into the black sky, rolling like crests of waves on the ocean until they could be completely dispersed. It was night, a little chilly but not uncomfortable, and all the people sat silently watching the heavens. After a time, the stars began coming back together into the cloud of light and it was day again. This time the darkness behind the cloud was gone, and it was just like a sunny day on earth.

"The worship ended and an incredibly vivid sense of peace gripped all of us, but it did not last. I looked at the little man on top of the mound just in time to see him being shot with an arrow, and at the same instant I heard a commotion farther down the mountain, then realized that the enemies the

people were hiding from had finally found the hidden archway back at the interdimensional house. The enemy had come in force, burning homes and crops, and slaughtering the people. Now the people did not run, nor did they fight or move. Almost all of them just sat there, except one fellow who ran over to the wheat, picked up a bale, came back, and began covering the dead with it. Someone else followed behind him and set fire to the wheat. The wheat and bodies burned, and when the fire died out the dead were alive again. Not only was I amazed, but so were the attackers. They were so mystified that they stopped the killing and dropped their weapons.

"When the dead had been brought back to life, things returned to normal. The invaders were invited to stay and become part of the society. Some decided to remain but most were afraid and left. Among those who stayed was a prince who was arrogant and skeptical. He was at the bottom of the mountain during the attack and did not witness the miracle of the dead being resurrected. It was now a few weeks after the invasion. The prince was restless because he wanted to see a miracle and was willing to kill someone to see it happen.

"From the beginning these people had taken me in as one of them and, having shared these experiences with them, I felt as if I were truly one of them. I could not let this fool prince kill anyone, because I was afraid they might not be able to work the miracle again. So I picked up a handful of poisonous mushrooms and told the prince that we would eat the mushrooms and die. Then, God willing, we would experience the miracle together. Moved by my selfless faith, he agreed to take the risk. We put the mushrooms in our mouths and, as we swallowed them, I woke up.

"I should add that during a dream I usually do not experience a sense of touch, taste, or smell, but in this dream my senses felt intensified. For instance, someone gave me a strawberry at one point, and it was tastier than anything I had ever eaten. There were other minor things that stand out because they are not the kinds of things I usually notice in dreams."

There are a number of meaningful symbols in the dream. "Walking through a house" is symbolic of a "house of bodily activities"—the activities of body forces. An "open house at a home and garden" indicates an open attendance to all inside factors—showing these factors "in the life" of the dreamer. The "tour" of the house is an opening of all rooms or showing the various individual identities having "placements" of personal characteristics in the "house of consciousness" being shown—personal stances of the dreamer in that house.

Each characteristic had its own niche, since each person "occupied only one or two rooms." In other words, each "stance of character" occupied only one or two portions of the self's total conscious characteristics which the dreamer had given a portion of his life. In addition, some people occupied hallways, causing the dreamer to recognize these people as "representatives

of planetary races," which are the "representatives" of planetary influences, of course, that live in the "hallways" of the endocrine system's pathways through the body—the house of the dreamer. These "people" are influences from past lives as well as planetary sojourns between lives. The dreamer found some of the people or influences to be helpful as they "co-existed peacefully" with other portions of his being. However, some were "enemies"—the forces that bring "weals and woes" to all. They were embodied in some characteristics that are necessary to be met before going on to other and newer learning experiences.

Here the dreamer is shown how to work with memories of personal problems and characteristics. He and his wife met one influence as "people" living in a couple of rooms behind a presumably secure "archway," symbolizing the rainbow of separated creative influences. The dreamer was shown how to make this "protective device" disappear as the "people" passed through the archway. It was necessary to make it vanish "because just down the hall in the other direction" lived a group (influences) hostile to the one living in two rooms, the two directions one can take in life. After learning to use his mind to make the arch disappear, which the dreamer found easy, he did this when an "enemy" approached. Accepting the others as friendly, he was taken into "their homes" where he could see just how "they" lived—how they were a part of himself that he needed to accept and with whom he became acquainted.

At this point he happened to realize that all "these people" lived on a lush green planet (earth) and specifically on a mountain. This is the well-known "mountain" inside all of us, again showing the dreamer that the whole, growing, green planet of the conscious is a place needed for consciousness to "grow" and develop. As within the self, this "mountain" was divided into three sections or levels of consciousness: physical, mental, and spiritual activities.

The activities related to the three levels of awareness are seen by the dreamer. The first or "bottom" level is the land of production through the growing of "agriculture" or earthy influence, along with crafts or craftiness of individuals as they, the people's characteristics, develop using the earthy influences to move eventually to a higher place on the mountain—all in consciousness. Here the growths show up as "corn, grains, and berries." It is interesting that the sequence is first the "corn" or simply wisdom as the primary influence grown, because it is the first need in an earth experience. This first growth, of course, involves using "daily bread" (grains) which must be digested before we can receive the fruit (berries), indicating ripened earthy growths.

The "managerial" second level in nature indicates the use of mind, "learning" by observing at the lower or creative level of reactions, using the planetary forces of Saturn, Neptune, Venus, and Mars, and operating at the

lower endocrine levels that use the earthy elements of earth, water, air, and fire. All these activities can be "observed" by the "manager," the consciousness that resides in the "open pavilion" that is "open" to questioning by the one reaching that point of development, as the dreamer did.

The "manager's" awareness of what took place on the "third and highest level" is partly conscious as well as unconscious. This seat in the pavilion is at the pineal level of the glands, and the manager recognizes that "bread" is made on this level. However, the bread here is the "food for the soul" and is "spiritual" food; and the dreamer was invited to watch the bread-making.

Also at the third level, the dreamer was shown a clearing about a half mile from the summit that was on a steep grade and surrounded by trees. This scene is the spiritual counterpart of the lower activities (in the body and body-mind, the portrayal is in "as above, so below"). At the edge of the clearing between the field and trees, there was wheat for making bread. An oval-shaped mound of earth ten feet wide, twenty feet long, and three feet high was in the center of the field. The numbers correspond to the three levels of activity going on below the summit, all described in "number of feet" corresponding with the sense activities of time, space, and patience as "measurements" of comprehension through "cycles" indicated by the zeroes after 1, 2, and 3. A "little" man sat atop the mound, and by his actions he seems to be the "little" unconscious or soul mind, "little" because we consciously think so little of it and do not pay much attention to it—yet "he" directs the soul's responses to our growth processes.

Now note what happened: The dreamer gathered some wheat upon approaching the man and gave it to him who returned it to the dreamer as bread. This portrays the gathering of our spiritual efforts as an offering to the soul which then returns the bread, the staff of life, to the consciousness. Although the dreamer did not understand the operation, he did realize the little man was "the spiritual" leader (of the total self), yet the operation was "just another job" within the three levels of total consciousness where some influences "farm, some manage, and some made bread." These are the domain of endeavors of the total entity—all within the self.

Conversation about the "mysteries of their world" caused the little man to ask the dreamer to "stay and worship with them." Here again is the "spiritual" activity in the dream and the dreamer. Observing "all giving wheat to each other and giving it back as bread" caused the dreamer to feel there was something quite holy about their doing this. Looking at the man atop the mound, the dreamer saw him "looking at the sky"—looking upward where a cloud appeared. It was brilliant yellow and pink light, yet beyond the light was only darkness.

So far we have looked at various activities, the lower body earthy elements, the mental managerial functions, and the seat of spiritual essences

symbolized by the man gazing at the sky from the mound—looking at or for something higher than and beyond the earthy body self. This great and strangely colored scene demands further examination. The conversation with the little man and the dreamer's acceptance of the offer to worship with them set the stage for the higher mysterious meaning of the self to appear. This is not the ultimate, however, because it relates to the total earth self.

I have described the little man as the conscious soul mind and the dreamer only as the self, which could be called the "Id." These two worshiping together and looking higher bring the highest ultimate of a "self" imaginable only as a tenuous, nonsubstantial knowing in both the spiritual and earthiness shown in the yellow and pink. The subconscious "mind" of the soul (superconsciousness) is yellow, yet is applicable to earth-living by reason of the pink mixture. This quality of light (usually described as golden) appears in more dreams than might be expected, but it is still unusual; and it seems to fit into the total dream context.

The superconscious mind tinged with earthiness was "the source of daylight" for an earth mind (in the dreamer), because "light" of day is an awakening, yet there was nothing more beyond or behind it that the earth mind could visualize—so only the darkness of "the night sky" could be seen.

What happens next in the dream is most interesting in connection with the idea that the "light" is the soul's subconscious mind. What unfolds is a short synopsis of the creation recorded in Genesis, but here it is set in the personal aspects of the soul's developmental process. Consciousness itself "begins to fragment" around "the edges," and the fragments became separate thoughts which were used as lights for guidance as "they rolled into the black sky." This rolling together created "waves" of influence on the "ocean" of life until the unconscious "completely disappeared" behind the attention to the guidance of the lights.

To the dreamer, it seemed to be nighttime, and he felt the chill of not being able to "see" or comprehend as the "people sat in silence watching the heavens." For early humanity, this was a period of not understanding its own non-understanding, which lasted until the "stars began to come together"—the correlating thoughts that began in humankind—to bring some understanding, some light, and the "cloud" became the light bringing the focus from the heavens into the light of day. But now the "darkness" was again behind the cloud and attention was diverted yet again to the "sunny day" on earth.

Some of the mysteries the dreamer and the little man talked about were enacted in the heavens—in the consciousness of the soul mind—and brought to consciousness in the dream. However, the mysteries continue. The entire dream, in fact, from the "speaking of mysteries" by the little man and the dreamer, is the balance of content portrayed.

After the "sunny day on earth," the "worship" period is ended, followed by

an "incredibly vivid sense of peace," which would be normal for anyone having such an experience, but this feeling is but a further enactment of early humankind's activities in the earth—a time when the only concern was with oneself.

Following the peaceful feeling, the dreamer's actions apparently become a jungle of strife. The "little man" was "shot with an arrow." Since he does not appear in the dream later, this must mean the "killing" of a directed knowledge of the soul mind in ourselves. Few people, it seems, think of the soul and its mind as an active part in everyday living. The dream continues as attention focuses on happenings that are opposite to the "peace."

The dreamer saw a "commotion farther down the mountain," indicating activity and sensing at a lower level of consciousness. The "enemies of these people" caused the commotion, and they are facets of individual ideas, purposes, and ideals we give our lives to, as shown in the first "lower" section of the "interdimensional house." The "enemy" had located the "hidden archway" and were "burning the houses, crops, and slaughtering people." This is the activity of our lower natures gone wild—when we attempt to take charge of our lives and bring destruction to all we have worked for in gaining a higher consciousness in pursuit of individual wants. These destructions are also brought on by every kind of disease in the body. In the face of the destruction, the "people" neither fought nor ran away. They just sat there, again portraying exactly what we do when faced with an illness—we desire a pill to cure us, preferring to hold on tenaciously to our old ways rather than change our habits, ideals, or well-rooted personal characteristics.

Interestingly, "one fellow ran over to the wheat, picked up a bale, came back, and began covering the dead with it." This seems to fit well into our way of believing we can hide our past by taking in new ideas. Someone or some happening, though, shows up to destroy, to "burn us up," and we find ourselves still clinging to the same ancient ideas.

The idea here relates also to the karma from life-after-life situations. What we do goes with us, because it is our life, and this is always our life and will be until we meet our total self—unless or until we accept our karma as our being, it remains with us. By realizing this and experiencing it, we are "amazed," and this affects all other influences in us. At this point, we begin to accept responsibility for ourselves, then we finally decide to "drop our weapons and stop killing." All memories and habit patterns we kill are going to live again, just as in this man's dream. When karmic influences are "invited to stay" with us and "become part of the society"—a part of us—most will be integrated into us; only those karmic influences we reject and fear return to the unconscious. (Remember, they live the life we gave them.)

In the dream, there was a "prince" among the invaders, and he stayed for a while. This character can be called the ego personality. He was "arrogant and skeptical," and being from the "bottom of the mountain" (the physical

consciousness level), he could not "witness" the miracle. He could not understand total life functions because he lived only the portion of life he was given by the dreamer dealing with flesh-embodied life. He could not witness the "miracle of the death and resurrection" process, which is unknowable to the ego. Being out of its element, the ego here "was restless" and "after a few weeks" wanted to "kill someone" to see a "miracle" happen. (This uneasy feeling is very much akin to occasions when we wake up in an out-of-body experience and feel slightly disoriented—cut off from our natural state of three-dimensional consciousness.)

The final scene is the crowning point of the entire dream. Feeling he must not allow the "prince" to harm others at the present level of awareness, the dreamer, although afraid the "miracle" might not happen again—in effect, he is willing to face all he has done—offered to sacrifice himself to save the ego. He offered to eat poisonous mushrooms if the "prince" would join him. The offer to eat the mushrooms (a "consciousness-altering substance") intrigued the "prince" to take the risk, and together they ate them. After all, both dreamer and ego were part and parcel of the same identity and being. The willingness to "offer" the total self identity in order to integrate it into a state of oneness, healing the effects of the "split consciousness," is like the great sacrifice made by Jesus in offering Himself for others.

After taking the poisonous mushrooms "in our mouths, and as we swallowed them," the dreamer woke up. Notice here that the fact of "swallowing," the "taking into themselves" so the mushrooms could produce the change of consciousness, caused the dreamer to "wake up."

The ending of the dream is noteworthy in that the sense of smell and taste were magnified in the dreamer. This ties in with my earlier mention about the senses being more acute when the sixth sense becomes operative during sleep.

Summary

While the interpretation is based on the symbolic meanings related to the mind's operation in the body and soul, the dream might not be highly important to anyone except the dreamer. Thus, the "why" for this dreamer should be considered in the light of questioning what is happening in the dreamer's life, which might be the cause that provoked this seemingly important dream. Admittedly, I relied on my knowledge of the dreamer's life style and events in his life for my interpretation, but this emphasizes the need to know something of a dreamer's circumstances before a proper analysis can be made.

In my opinion, many people with a fair understanding of the three levels of consciousness probably would recognize the body-mind relationships pictured in the dream. But the crucial point that opened the dream to me was

my knowledge that the dreamer had graduated recently from a specialized medical school. I also knew he had been a student of so-called metaphysics for several years; and combining this knowledge with his professional practice should make him a better doctor, because all the inner natures of humanity affect the healing of consciousness required for curing physical illness. Thus, this unusual dream of transformation—dying yet living influences—came to this dreamer as a crowning achievement from years of studying the operation of the whole being.

It should also be noted that the dream began with the dreamer and his wife "walking through a house," and she apparently follows him throughout the dream, judging from the references to "we." In fact, I know too that his wife was a great help to him during his student years. Although she seems to be "in the background" as a companion, she has been and remains a major personal, spiritual, and inspirational influence in his life.

Incidentally, perhaps it should be mentioned that the ego (prince) which took the poisonous mushrooms with the dreamer, awakened when he did. *It* is still alive and well as ever!

CHAPTER EIGHT

Why We Dream: Conclusions

From the discussion of dreams certain conclusions can be reached:

1) A great many varied activities of the physical body as well as other facets of a person's being, such as the "sixth sense," are involved in the dream process. Therefore, to understand dreaming, one must look at the total complexity of a human being.

2) In order to grow and evolve completely, the mind needed a portion of its total self to express in the flesh. This enables every soul to gain knowledge of itself as a unique being and learn about the potential of the creative energy it is expressing.

3) Reincarnation is true even though people don't have conscious recall of all their past memories. The soul carries over the essence of the spiritual aspect of the activities and the lessons it needs to face in the current lifetime. These are presented to the incarnated individual. This calls for faith that what happens to people is primarily for their own good.

4) Each soul has the original "impress" given to it at creation, that purpose for which it was created. This "impress" stimulates dreams in order to help the soul fulfill its destiny.

A chapter with "conclusions" in the title might be taken as the final words of a book, but this is not the case here. However, this chapter contains conclusions to the search for an answer to our original question, "Why do we dream?" On the surface, the answer might seem simple, but in order to grasp its real significance, we must consider all the material presented throughout this book.

The dream process entails a great many varied and intricate activities of the physical body. No doubt the reader noted the extent of the body's involvement in this process and, as a result, now has a much better understanding of—and a higher regard and sympathy for—the physical body's efforts to bring us even one dream, let alone the number we have nightly but fail to recall. Is it possible that the body at times grows weary of bringing us dreams we often think too unimportant to record and which

frequently we fail to heed even when we remember and understand them? (How many of us ever think to express appreciation to the body for its role in delivering these nightly communications to us? We should have a pretty good idea, by now, that the body is not "us" but our servant. Or is this merely a rhetorical statement, a device used to rationalize our failure to value and respect what it does for us? I believe not.)

In addition to that already covered, much more could be elaborated upon in this outline of the body's role in dream presentation. Many other facets of our being are involved in bringing dreams to us. The efforts of the soul and its mind were dealt with at length in this connection, including the parts played by the conscious mind and its companion, the subconscious. The dual activity of the other self or sixth sense is of particular importance. It keeps us asleep to allow dreams to occur and, at the same instant, travels the misty corridors of time and space in search of a self we might recognize. Having looked at these ideas, we should find ample reason to consider every dream as a holistic endeavor on the part of our total self.

Thus, to understand dreaming, it is important to study the basic functioning of ourselves, all facets of our nature. To understand how we operate, it is helpful to look at ourselves not as we are today but as we were when our minds first came into being, and then follow our development to the present. To repeat the Cayce material, our first knowing occurred when matter became "aware of itself being capable of taking from that about itself . . . in its present state." (5754-1) This first awareness, from an evolutionary standpoint, is a first movement of mind in all living forms, because the readings tell us that this capability followed through from "the lowest to the highest . . . or to man." (5754-1) From matter impregnated with spirit, a first attribute of mind evolved, the ability to know that the being possessed a life identity of its own and could function in a way that would sustain this identity, this self.

This original imprint of the use of mind enabled energy (spirit)—the life-giving influence in all living creatures—to create its own form as a replica of itself, passing its form and capabilities on to its offspring. Thus a controlling or established order of energy or spirit came into being, resulting in a separated growth pattern in the flesh, yet one through which the flesh came to express the growth in the spirit itself.

Here the terms *spirit* and *energy* mean a patterned and fixed idea of essence. Spirit, in this sense, is not just an insubstantial concept, but the "real" matter, since all matter is only "those forces or sources of activity [energy] condensed in form to be called matter . . . " (262-55) The form of matter is actually the "matter of spirit," the manifestation of spirit's evolutionary self; only spirit itself is the real substance.

Although it is unseen and we are not conscious of it, the life-giving energy is a real substance, being flesh—interpenetrating and co-existing in the

visible body. This is exactly what we have evolved into being: a composite of flesh expressing via its life force the essence of the higher evolutionary nature of its self, as a mind. To express itself, this mind needed a separate portion of its total evolving self to embody the part of itself pertaining to flesh only. It needed an expression of itself in "condensed" form, just as all matter is a condensed manifestation of spirit.

So we, as people, show forth in time and space the form of ourselves relating to flesh, and this expressive element is the conscious mind. Limited to functions concerning the flesh body, time and space, the conscious mind can become unaware of our true nature. To know the self involves carrying forward through our evolution the awareness of ourselves as spirit manifesting and sustaining ourselves in the flesh. This awareness was present in our first involvement in matter and now is retained in memory as an unconscious attribute.

The spark of life comes down through its many evolutionary forms. The knowledge of all of itself, of all its experiences throughout time and space, remains a part of the spirit's nature that gives the life force to the expressing but limited flesh-body form. The total of all its experiences—as a co-existing force within the form, yet not the form—is the real force or mind called the soul, the "real" being. This being's essence is the memory of itself throughout all its experiences, in the unconscious or soul mind. This mind is but *one* memory, embodying all the impressions left upon the soul since its beginning. It corresponds to the functions of our right brain, where seemingly holistic activities and inclination find expression in a manner not necessarily related directly to the limited consciousness operating through the left-brain hemisphere.

From this evolutionary process—shared as it is by all humans—it might be reasoned that we are members of a group soul, meaning that no one is in any way individual. Yet, because we have the ability to take from our surroundings whatever we need to sustain our lives, each of us may create offspring, new forms we continually use throughout successive stages of our development. We pass on to these offspring the basic necessary functions of all we have been through the ages. In addition, each of us has free will, and using it we and our offspring each have had and continue to have individual experiences that, in the long run, make us individual souls or entities.

During the course of evolution, when it is necessary for us to adopt a new form, our individual experiences, in effect, create this form, one matching the growth we previously have attained and which is amenable to our continued development. At the same time, these experiences enable us to attune to this form and take it on. Edgar Cayce said that a reincarnating soul picks up the identical vibration just where it had left off in the previous life. Thus the newborn, like its predecessor, has the ability to "[take] from that about itself to sustain itself in its present state." (5754-1) It is in this sense that

Cayce often said, "Life is continuous." Brought into a continuing life, the retained memories make it possible for the sixth sense to go out among all the soul's past experiences and find events and ideals that correlate with happenings in the individual's daily life.

Perhaps it appears I have digressed from the question of why we dream, but before the reason for dreaming can be understood, it seems necessary to be mindful of all these concepts to get a picture of how memory operates. Life would have no meaning if there were a death of that life; so there is expressed in "life" all the movements of the "living substance," the "living memories," found in all manifestations of knowing. Thus, created with the ability to know itself to be an expression of the living creative forces, every organism has an essential attribute of the creative energy that formed it, the ability to know itself totally. To gain this knowledge of itself as a living being, each organism must necessarily experience all possible potential that is inherent in its having been created in the first place. In other words, as an expression of this living creative force, life must pass through and comprehend itself in the myriad manifestations of all its possible forms to know every possible variation of the creative energy it is expressing.

In light of this abbreviated discussion, a consideration of some of the inner self's mind and body functions, which we exhibit as humans, should make it clear that reincarnation is true. This is true despite the fact that we generally do not remember former incarnations, which is the reason some of us simply cannot accept the concept. Perhaps we can see why we rarely recollect past lives—and gain a new perspective on the continuity of life—by realizing that during wakefulness all activities and thoughts are embedded in body memory or body consciousness as a result of spirit recording its movements upon the skein of time and space. It is reasonable for the body to be where these day-to-day memories are stored, because for the mind to be able to build physically, it is necessary for it to have a firm foundation in the body, to facilitate the preservation and growth of both flesh body and mind. Thus, awareness of the present life alone is vital to the fulfillment of this life's purposes; indeed, daily impressions have a span of just one lifetime and normally are not retained from one incarnation to the next.

All memories built during a day are also recorded in the memory of the soul-body. But the soul and its remembrances are attuned to the universal forces outside time and space, so are not concerned with body-mind responses. During sleep these impressions, insofar as they relate to universal principles, are correlated with other memories. It is through these correlations that all soul remembrances become the basis of the spiritual life we show to each other by what we "be." None of these memories can be changed by acts of will, but our responses to them can be changed by the act of grace.

During the day, we are more consciously aware of what we do "factually"

than of the spirit of our actions. The soul, though, being the spiritual body and mind, records the actions and movements of the spirit. Accordingly, it records the degree of responsibility we accept for our actions, storing the information applicable to the time-and-space related "facts" and the spiritual forces through which we carry them out. This is the activity, this acceptance of responsibility, that we call patience.

Factual memories are rarely remembered from one lifetime to another. However, there are times when the spiritual motivations behind activities from a past life are remembered as soul impulses. The images presenting these impulses are clothed in particulars related to a certain time and place. This is done to move the dreamer to pay attention to the soul's need to follow a strong idea or endeavor from a previous lifetime. (My fifty-year repetitive dream, mentioned earlier, was of this type.) Soul memories that deal with principles, however, are usually remembered as such, with no specific details needed to tie them to a distinct period or location.

So we re-remember not the facts of our experiences so much as their essences, the spirit expressed by using the creative forces. We are reminded of these essences through the activities of the creative forces, which operate to bring events into our lives that serve to fulfill this function. These events are the result of experiences from other lifetimes and from our consciousness during between-life periods. Thus, they seem unrelated to our conscious memories, and we tend to deny responsibility for them. But the events—from which we would dissociate ourselves—are, in fact, the medium through which we are shown the lessons from former lifetimes and between earth lives, since they allow us to experience the actions of the creative forces in us according to the way we have used them, but unadulterated by our present conscious desires. It is mainly because the situations we face are not contaminated by present wants that we cannot recognize them as our memories.

Unlike our conscious memories of earth activities, heavily tinged with personal desires and attachments, our remembrances from between lifetimes do not seem personal. In addition, some of our between-lifetime memories are of experiences in planes of awareness which, by their very nature, cannot be understood fully by our conscious minds, suited as they are for comprehending only a three-dimensional world. These facts can make it very difficult for us to discern the connection between experiences on other planes and the circumstances we confront in daily life, especially when those circumstances are not particularly to our liking.

However, this points up our need to accept and give thanks for whatever happens in our lives, thereby expressing faith that whatever occurs is good for us. By this act, we open ourselves to the creative mysteries hidden in the events and allow grace to cleanse the body-mind of unneeded wants. We establish a memory of faith in ourselves that there is a higher nature to mind

than we consciously know. Faith is an activity inherent in nature, rather than merely an individual choice of a way to live, and for this reason it is of far greater meaning than we normally ascribe to it. In fact, it is of paramount importance in our lives.

Examining nature portrayed in some of its historic descriptions and also as seen in our own lives, we can find in the activity of both it and ourselves something quite fundamental to each. One of the greatest statements of the basic characteristics we share with nature is given in Psalm 23: "The Lord is my shepherd; I shall not want." Like nature, when we quit wanting and "let be" whatever happens, we then experience and gain understanding from the full force of the mysteries hidden behind and within the events of our lives. This understanding, if accepted rather than rejected, will come as a natural result of the operation of the living creative forces, as they bring us a quality of being that may well be incomprehensible to our conscious minds, because it is imprinted in that first creation, which we cannot remember. Yet it is in that first creation that we took on the destiny of being "like the Father." This is the deeper quality of faith Jesus talked about so often and so forcefully.

This type of faith is inherent in a planted seed bringing forth fruit, an expression built into the seed and into every law of growth in nature. Since the manifestation, the fruit, of faith is in every form of natural growth, is it not also necessary in humanity, in us? By adopting the faith and acceptance that nature reveals to us, can we not see that a fundamental change in our reactions to everyday events would constitute a growth in consciousness? We hear about faith all our lives, but who dares test its efficacy? Is this lack not portrayed back to us in dreams of fighting against "their" ideals and purposes, which, of course, are really put there by us? These questions are not merely rhetorical, because through them we possibly can gain a new dimension of consciousness, one that can help us answer the question of why we dream.

In view of the concepts in this book, however, I feel that we do not need to wait for a development in consciousness before obtaining an answer. But first we should consider the activities of the spirit in the soul's creation. That the spirit has such a role is confirmed by the readings which refer to spirit as the mind of the soul forces. During one reading, Cayce was asked, "As created by God in the first, are souls perfect, and if so, why any need of development?" The answer sheds light on our creation, our evolution, and our eventual destiny:

> *The evolution of life as may be understood by the finite mind. In the first cause, or principle, all is perfect. In the creation of soul, we find the portion may become a living soul and equal with the Creator. To reach that position, when separated, must pass through all stages of development, that it may be one with the*

> *Creator . . . In the beginning, we find the spirit existent in all living force . . . In that of creation of man, we find all the elements in a living, moving world, or an element in itself; yet without that experience as of a first cause, yet endowed with all the various modifications of elements or forces manifested in each. For first there is the spirit, then soul . . . then mind with its various modifications and with its various incentives, with its various ramifications . . . and the will the balance in the force that may make all or lose all.* 900-10

According to this passage, the "first cause" of humanity was its creation in spirit by the Creator or God. The Bible even describes this in the words, "And God said, 'Let us make man in our image, after our likeness . . .' " (Genesis 1:26) In *that* "thought image" there was set the soul's spiritual destiny whereby it became a "living soul" that might, with proper use of mind, become equal with *its* Creator, the "Father." It might seem, then, that all souls have to fulfill this destiny. But the created human beings were given free will, which is found only in us. Thus we are set apart from and above all other flesh creatures, yet a little lower than the angels. By the use of free will, we can reach such a state of separation from God that we may "banish" ourselves from existence, or we can choose to comply with the law of that destiny set in the beginning.

The Cayce readings portray our choice: ". . . God has not *willed* that ANY soul should perish. Giving of will to His creation, man, that man might be one with Him, giving man the privilege of exercising his (man's) will, or exercising His (God's) will to be one with Him. As in destiny, meaning a law, compliance with a law, destined to be subject, or *being* the law." (900-20)

The original "impress" or destiny was set at the formation of the "thought image" that became a human being, before the actual creation of the entity. Pre-existing the creation of the individual entity, our destiny was embodied in the individual as first formed by the creative forces. Standing between the soul and spirit, this "impress" is the cause, the stimulus, of our dreams. It is an aid in the fulfillment of our destiny, the realization of our oneness with God, that dreams accomplish their purpose.

The original impulse behind the creation of an entity, yet preceding the actual formation of the "imaged thought-form," has its active counterpart in us, in the creative efforts of us all. The pre-creative activity was discussed in a previous chapter on the creative functions of the "elements" in our bodies (also dealt with in greater detail in my study on The Revelation). Through the activities of the elements—earth, water, air, and fire—we create, as a result of desire, the form or "image thought" that, when tested, becomes in the aggregate our personal characteristics, recognized by ourselves and others as the "us" we appear to "be." Through trying to emulate the original

model of creative effort, we may come to realize the errors in our own endeavors to gain our wants. This possibly might lead us to conclude that the only way to living is to allow the original model to fulfill its destiny in us. This decision on our part, the first step in a process that can transform not only our lives but also those of people around us, is outlined in the "Epilogue" to follow.

The *why* we dream is set in us as a law or destiny from our beginning. It is not a thing separate and apart from us, but the very essence of our total being; for this reason, it is involved in all our activities, whether in the material, the mental, the soul, or the spirit plane, and all play a part in developing us toward a oneness with the life force that is now and always active in us. While it is always possible to stop the conscious mind from remembering dreams, the unconscious keeps right on dreaming. When we consider how deep-seated the stimulus to dream is in us—having its origin in the processing of the initial thought-form preceding the actual creation of humankind—this unconscious persistence gives us no small reason to wonder.

CHAPTER NINE

Epilogue

The evolutionary destiny of the human soul is to become a being that has knowledge over and beyond that now available to humanity today. Humanity's investigation of itself will assist this process. Answering the question "Why do we dream?" contributes to this spiritual destiny because it directly concerns growth in awareness.

Other contributions to this evolution in growing awareness come from Sheldrake's theory of M-fields and current investigations into changing polarities of light photons. Sheldrake's theory shows how learning by a few members of a species impact the knowledge of the entire group consciousness. The light study shows that if one splits a beam of light and then changes the polarity of one of the split beams, the polarity of the other beam automatically changes. These changes show a type of communication and influence that science currently does not understand.

The role of prayer, forgiveness, and the changing of negative attitudes toward people to positive ones may take on new meaning in humanity's evolution in light of these scientific discoveries.

Throughout earlier chapters, I have emphasized that correlating our past experiences with everyday circumstances is important to the dreaming process. But much of the preceding material suggests a correlation beyond this, because there is a connection between the whole of our very existence and the seemingly greater scheme being played out in all of nature. In the sections of this book where parallels are indicated, perhaps those showing them most clearly are the chapter on holograms (making the point that all in the universe outside us has counterparts within us) and Chapter Eight entitled "Conclusions" (suggesting the idea that faith inherent in nature is an example of the faith that can transform and bring fruition to us through the action of grace).

The facets of nature corresponding to aspects of our being are not limited to the planet earth. It has been said that the stars show the handiwork of God, and so, through their participation in the various cosmic patterns of nature, they may well reflect the same natural evolutionary formats expressed in our daily lives.

It might seem presumptuous to dare correlate the existence of the constellated heavens with our own problems on earth. But consider the life cycle of the stars and note the parallels to our lives, then perhaps the comparison will not seem far-fetched.

The star is born of a gathering together of natural forces in cosmic dust particles. This gathering sparks evolutionary patterns of other forces, producing a body that eventually bursts into illumination, a cosmic being of light reflecting the crowning influences of its evolution. After a time, the star enters into a period of decline and apparently dies. It returns to dust—from which it is reborn again and again. Or instead of undergoing the more common form of decline and death, it lives its life and finally, in a massive upheaval of its inner being, becomes a supernova, scattering its particles throughout the vastness of the cosmos. Eventually the particles enter into other evolutionary processes, participate in other gatherings, all the while contributing the unique characteristics of their nature to the formation of different and possibly new modes of being and expression.

Cannot this process correlate with the lives of individuals and with the gathering together of people in towns, each with its ruling star? The towns evolve into cities, the cities, with the development of outside settlements, into areas similar to stars with their systems of planets. These settlement areas in turn merge with others to form countries, then nations—galaxies of people—very much as stars and their planetary systems combine to form heavenly galaxies.

Dinosaurs, it is said, ruled the earth for over 300 million years, then disappeared. Humankind barely traces its species, *Homo sapiens* (or a form closely related) back a few million years. As a people, can we last longer than the dinosaurs? Many other species of life also have come and gone. Is it possible we, too, are just another manifestation of life that may die out in time? On the surface, it well might seem that we also fit the same pattern of evolutionary change. Yet, even conceding the possibility that we (as *Homo sapiens*) are a momentary expression within the total series of evolutionary life patterns—as apparently were all life forms found in the earth that are now extinct—there must be a greater destiny for the human soul, the "real" being that is *Homo sapiens.* As souls, we will survive, regardless of what happens to the flesh form we now use.

There are many beliefs regarding the status and future of humanity (too many to discuss here), but of particular interest is the commonly held view that *Homo sapiens* is the culmination of a physical evolutionary pattern that eventually will produce a being that partakes of knowledge over and beyond that now available to us. This anticipated development involves our sensing our possible oneness with all history, all of time, which will be achieved through a belief in a supreme intelligence we cannot attain nor fully

comprehend in the flesh. Thus, we have "something" to look forward to beyond physical life.

One way to look at the records of past-life forms, compatible with this theory, is as evolutionary steps leading to not only where we are now but beyond and into the future. If our investigations of ourselves and nature can enable us to gain a more comprehensive concept of overall oneness of all past and present life expressions—if we can discern the single pattern formed by the evolutionary past and present—we may glimpse a future that completes the pattern. In this way, we have the potential to use our present knowledge, knowledge of the past and that gained in the future, to recognize and utilize natures and powers within ourselves of which we are not yet aware.

The conclusion reached in the previous chapter is that the essential purpose of dreams is to enable us to fulfill the spiritual destiny impressed upon us at our creation to become one with our Creator. Why we dream is the question directly related to the growth of our awareness, and understanding the evolutionary process is certainly relevant to a present-day developmental theory of this expansion of consciousness. To establish this relevancy more clearly, let us look briefly at two recent developments in the investigation of the natural universe: Sheldrake's theory of "M-fields" and the scientific phenomenon of changing polarities of light photons.

First, considering Sheldrake's theory, we should ask ourselves whether there is a hint of present evolution in and behind what he calls M-fields. According to this theory, all living systems are regulated by an invisible organizing field serving as a blueprint for manifest forms and helping determine the extent of their behavior. When one member of a species learns new information, it contributes to a new causative field influence available to other creatures of its kind through "morphic resonance."

Since human beings are also living systems, would not Sheldrake's theory apply here? A survey of the many scientific advances and breakthroughs concerning the inner workings of the human body and brain reveals that when decisions are made they are not known consciously until after they are reached, a decision-making process not yet understood. Does this not conform, in some way, with the theory of morphic resonance of some unseen M-field and/or unknown sources in us? Further, could not this theory be manifest in the gathering together of planets, stars, and galaxies, which parallels the merging of peoples in evolutionary patterns of development?

Next, consider the polarity change of photons in a split beam of coherent light, again with a view to whether understanding this happening gives new insight into our present evolutionary state. Scientists say that this phenomenon is impossible; but it has to be recognized, because it happens. The experimental basis involves splitting a polarized light beam to produce two beams of congruent photons. When the photons' polarity in one beam is deliberately changed, the photons in the second beam change accordingly,

simultaneously altering their polarity. Of course, this raises a question as yet unanswered: How does the intelligence in one beam know to change exactly when the other changes? Scientists obviously are puzzled, because there is no known way for the second beam to receive the impulse to change instantly with the first, since this indicates a transmission of information *faster than the speed of light.* So, according to scientific theory, this is impossible—yet it occurs.

It seems the puzzle may be linked to the well-seated scientific position that *mind* can exist only in association with a functioning brain. That the mind is a force in and of itself, one working through the brain to present ideas to a three-dimensional consciousness, is not recognized as a possibility. But if, as this experiment indicates, consciousness is manifested in light photons that enable each to know when its twin photons change, is it not reasonable to assume that, since light is simply one form of energy in the total vibratory scale, consciousness is in all forms of vibrating energy to a similar extent and fashion? If the assumption is true, then is it asking too much to believe a similar consciousness should exist in the total atomic world and all its particles—even in the flesh cells of our bodies?

Following this idea a step further, if there is a unifying consciousness in each of the body's cells, could there not also be an analogous one existing in all individuals of the species so that, like the altering photons, a change in the mental attitude of one person would cause a similar change in corresponding reactions of others? Specifically, this concept could extend to encompass the effects on other people brought about by changing our polarized attitudes characterized by grudges and animosity toward them into feelings of acceptance and thankfulness. This idea is consistent with Sheldrake's theory, because, if he is correct, then a change in the attitude of any individual affects the M-field of the human species, altering the organizing field that influences the behavior of us all.

If it is thought that these ideas are merely speculation, I want to add that I have witnessed many effective demonstrations of this new "light" of understanding that results from a changed attitude. When one of two persons in a confrontation accepts the other in thankfulness, the entire personal relationship changes into one of love. The changed polarities act on *both* individuals, just as it does for light photons. (I was led to apply this changed polarity between myself and others through a dream of a man who asked me to help him understand it. We will look at this dream in a moment.)

It should be understood that we all polarize the stances we develop toward one another in personal relationships. We form opinions of others as a basis for judging them, then project our own judgments onto them. This leads to blaming others for what we see in "them." If what we see in others were not in ourselves, we would have no basis for our projected concepts of them. So, when we find fault with others, we literally judge "us" and not "them." This

holds the truth of Jesus' saying, "Judge not, for when you judge, you are judged already." (Matthew 7:1-2) This faultfinding sets up a paradoxical situation, a contradiction not just between two persons but within the individual who is both judging and, therefore, judged. This brings about a pair of opposite personal stances, which needs to be personally reconciled. Because they are opposite and personal, the conflicting attitudes can be dealt with only on a personal basis. My method of doing this came from dealing with the following situation.

During a conference week of dream studies, following a lecture that included a discussion of repetitive dreams, I was visited by a man of about fifty-five years of age. He came to see me about a repetitive dream that never changed over a number of years. The first thing he mentioned was that he knew he was going to die soon (doctors had given him about six months to live). In his opinion, he knew he was going to hell when he died—and there was nothing anyone could do about it. Then he related this dream:

It always began with him standing alone and looking at a house. The house was empty, and he went up to it, walked around it, and looked in the windows. There was nothing inside. Then he backed off, gazed at the house a few moments, and wondered why he was there. A short time later he heard some kind of noise and turned to see what caused it. There was a black lamb behind him, and it said, "You didn't eat the bread."

"Now," the man said, "I know the white lamb represents the Christ and the black lamb has to be Satan, and since I did not eat the bread, I'm going to die and go to hell."

I asked him whether he knew the house and, if so, what had happened there.

"It is where I used to live," he told me. "It is the house my wife and I lived in before I divorced her."

Then I asked whether he would like to make amends. Would he consider going to his wife and simply saying "Thank you" to her?

He looked steadily at me, but with an expression of wonderment and sorrow, it seemed, then slowly shook his head. "I can't do that. She is dead."

Because he was at an A.R.E. conference, I asked whether he believed in reincarnation, and then whether he believed his wife still lived and only her body had died. To both questions he answered, "Yes, I do." Next I asked him to say a little prayer "to *her*," followed by a similar prayer "to himself"—leaving God out of the prayer, because their problems were at a personal level and needed to be handled on that level. He and his wife both were responsible for the intimate problems between them.

Before I explained the prayer, he simply answered, "Yes." Then I asked him to say—and mean—this simple prayer to his deceased wife:

"(Her name), I am praying to you.

"Thank you, (her name), for doing to me all that you have done.

"Forgive me, (her name), for doing to you all that I have done."

Then I asked him to say the same prayer to himself:

"(Self's name), I am praying to you.

"Thank you, (self's name), for doing to me all that you have done.

"Forgive me, (self's name), for doing to you all that I have done."

I suggested that he repeat this two-pronged prayer once each day for seven days, and he said he would. We chatted a few moments, then he remarked that there were others with whom he also had problems. He asked about including them in his prayers with the same approach, and I assured him he could say the prayer to anyone with whom he had trouble. He appeared to be in much better spirits than when he came in. Then with a "Thank you," he left.

A year later I received a letter from this man. Among his comments was this: "I want to thank you for healing me. From the moment I left your office I have had no more pain. The doctors tell me I am completely healed. I have felt better this past year than ever before—it has been the best year of my life."

The man's healing (which had nothing to do with me, of course) began by considering what might result if this prayer were used by others, anyone having a personal problem with somebody else. Would it not also work for anyone serious and sincere enough to use it? I wondered, too, whether I should suggest the prayer to others, trying to determine whether it would work for anyone. Was suggesting it to others the most helpful thing for me to do? Finally, the decision came from those people who brought personal problems to me. I simply could not refuse to offer the prayer to them.

As I proposed this idea and people responded, somehow I tied the prayer to the forty days Jesus spent in the wilderness, to the forty years Moses took getting to the Promised Land (then he made a mistake and wandered around another forty years), and finally to Noah's forty days and nights in the Ark during the flood. For me, these years were a time of testing: to whom should I offer this prayer? And how?

As some people know, for several years I have shared the idea of how to reconcile differences between others, in open lectures as well as in private dream counseling. Through these efforts, I learned some do's and don'ts for successfully using the prayer, if helpful results are to occur. Generally, the following are the guidelines I recommend (though others could be discovered):

1. The first point to keep in mind is that in most cases you should address the other person by his/her *middle* name, rather than the first name. However, in cases where the person is commonly known by his/her middle name, then the first name should be used. When the other person is known by a nickname, then you may use either the first or middle name. Apply the same rule when addressing yourself during the prayer. By this method, you

set up an unconscious communication between yourself and the other person—between your soul minds—just as if there are two different persons in each individual's body. The fact is that we are all two persons: the ego's conscious mind self and the soul's mind self—the known self and the unconscious self.

2. The second point is that once the prayer is said, put it out of your mind, because it should be forgotten so it can work without being disturbed by the wants and expectations of what the prayer-sayer assumes needs to occur. The prayer will be most effective if nothing is expected, then it will be allowed to do its work.

3. Say the prayer every day for forty days. Keeping a calendar count from start to finish is a good idea. The prayer should be offered once a day, but if a day is missed, the forty-day count should start over at day one. This corresponds to Moses' experience.

4. The prayer can be used on a short-term basis for "crisis" situations; that is, under circumstances requiring all repetitions to be completed in less than forty days, even less than forty hours. In such cases, seven minutes may be used, or seven hours, or seven days; saying the prayer once every minute for seven minutes, for example, as if it were a forty-day period.

5. If the prayer-sayer feels the need to refocus his/her thoughts or do something in addition to the prayer, the person should try saying, "Thank You, Father." This can be said again and again as needed or desired, even up to hundreds of times a day. It is a most useful device to help divert attention away from the prayer of reconciliation related to any results it may have.

6. Of course, there is no guarantee of any results of any kind.

This prayer should be used by any person who seeks to resolve a personal conflict and is willing to make an effort to that end. Some people have to spur themselves to even try resolving conflicts, because the prayer says "Thank you" to an enemy and asks forgiveness when the person praying feels he or she is the one who has been wronged. A woman who gave me an emphatic "No!" to ever forgiving her adversary and who refused to say the prayer for a year, finally came to me and said, "I want you to tell me why I waited for a full year to try that prayer. As soon as I did the forty days, my ex-husband came and asked if we could just be friends. Now we are closer friends than ever before."

Another interesting experience resulting from this prayer was that of a woman who, after the second day, dreamed of riding her bicycle to and fro between the front and back doors inside her house, and up and down the stairs, but all exits from the house were firmly closed. I suggested the dream could be showing her that in trying to "do the work of the prayer herself" she had "closed off" any escape from her situation; she was caught "inside." For the time being, this was where she belonged, since it was not through her own

effort that she would be able to get out. So, according to this view of the dream, she was being told to "let the prayer do its work" rather than trying to use "her own powered bike." Once she acted on the dream's message, the prayer worked.

Some may wonder why I place such value on the dream that originally suggested the idea for this reconciliation process and the results stemming from it. The main reason for my feeling lies in the principles behind the changes in attitude of the participants, changes shown in their dreams and manifested in the individuals themselves, as well as the feelings they held toward former antagonists. The key to these changes is not found in the prayer-sayers' reliance on exercising their wills but on their ability to allow nature to do its work, as it does only when the prayer is not interfered with. The results may be viewed as a situation of harmonious dichotomy arising from previous encounters that caused friction between two persons.

However, I feel the principle involved goes much further than the surface of apparent attitudes. It extends to the reaction level and reaches the deepest part of our beings. The profound action of the prayer, more than likely, relates to the deeper meaning of the Master's saying, "The meek shall inherit the earth." (Matthew 5:5) This prayer might be accepted as potentially helpful. We feel we understand it. But to fully comprehend how it operates, we must take a penetrating look into nature and search the deepest part of the unconscious. We should consider the part imprinted by the first knowing in self—the original desire for companionship which set the prodigal son on his journey back to the Father and imprinted the dream stimulus in our created forms.

For a possible parallel to the desire for companionship, look at another perplexing phenomenon in the scientific realm, the so-called "weak force," that binds particles together to form the atom's nucleus. This force is termed "weak" apparently because it operates at infinitesimally small distances. One question it provokes is how it can be as strong as it is. In this strength underlying a seeming weakness, we might note a similarity between this force and the meek who shall inherit the earth.

If the binding qualities of the weak force are viewed as a reflection of the companionship desire imprinted in us, we are shown a connection here between the desire and the profound form of meekness of which Jesus spoke. In that longing for companionship—the desire to share the Creator's love of all—lies the stimulus to reconcile our differences. We reach a new understanding of ourselves by changing our attitudes to acceptance of each other, thus become the meek who shall inherit understanding of the earth itself.

These ruminations—about the atomic world and comparisons to the operation of changed attitudes between people—may seem out of place and obscure to some readers. To others, however, such thoughts could bring

helpful insights into themselves, enabling them to look more deeply into the mysterious inner natures of the spiritual, mental, and physical which are active in the total self. These activities might be revealed in their full potential as modeled to us by Jesus and pictured in the long-term evolutionary processes in the universe.

If anyone has an enemy—acquaintance or friend—he or she is at odds with and wants to reconcile the relationship and is willing to use the prayer described, that individual would be making a giant step toward fulfilling the second commandment that Jesus gave, "Love one another." (John 13:34) In doing this, it is possible to move others to model their actions after ours and try the prayer themselves. As we, individually, change our ideas and feelings to become more loving toward one another, would not this same frame of mind grow in others as in us, manifesting in people the principle of "like minds" portrayed by the changing polarities in photons of light?

Should we also not consider that, in adopting a more loving attitude toward our fellow humans, we affect many more people than just those we contact directly? For example, can we alter humanity's M-field, influencing the species as a whole to evolve toward a more advanced, more loving form of life? Further, since all life is one life, by accepting and loving one another, could we not anticipate eventual changes in the total cosmos itself? Think of the limitless scope of potential results that might be brought about through a change in our attitudes. Is it not likely that we are more "universal" even in our petty personal difficulties than we ever before imagined?

An affirmative answer to any of these questions does not build the ego; instead, it produces a growth in consciousness that leads to a more humble evaluation of oneself. In this way, we gradually come to know ourselves to be the "servant of all" and in our meekness come to "inherit the earth," because it is us. Thus we become the epilogue, the after-statement, emerging from our study of both the question of "Why do we sleep?" and the original query, "Why do we dream?"

APPENDIX A

The 5754 Series on Dreams and Dreaming

This 5754 series, given by Edgar Cayce on sleep and dreaming, is the heart and soul of our investigation of the question, "Why do we dream?" These original readings are reprinted here in this Appendix without commentary or analysis, exactly as they appeared in *Dreams and Dreaming,* Part II (Volume 5 of the Edgar Cayce Library Series). Though not every sentence of these readings is mentioned in the present text, most of those that do bear directly on our topic are noted in this study, and the numerous passages from this series that we have quoted give powerful testimony as to its relevancy to our work.

Whatever their specific field of endeavor, those interested in conducting a deeper investigation of our topic will surely find this section to be one of the most valuable reference works available in any literature, regardless of the import of its psychic source. The descriptions of neurological functions and the various activities of the mind should provide brain researchers with material that will prove useful in their laboratory work. For psychologists, the correlations of the mental aspects of the workings of the divided brain should add another dimension to their research programs over and above that explored in any report as yet published. In these readings anthropologists will find notable fundamentals, ideas, and concepts that can give support to some of their basic theories about early humankind. Philosophers will be able to discover here several passages capable of shedding new light on the different components of human nature and the causes of dis-ease in individuals' lives. Finally, for open-minded theologians, these discourses can be a source of comfort, in the form of several concepts which, when carefully studied, should lend confirmation to some cherished thoughts about our original involvement in the earth and our ability, still active in the present, to commune with our Creator.

Consisting of comprehensive material from the Edgar Cayce readings on sleep and dreaming, these pages contain some passages that might prove difficult for the reader to grasp or to express in ordinary language. Nevertheless, the number, scope, and originality of the ideas presented in

this section ensure that anyone who expends time and effort in further study of these readings will be richly rewarded.

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Mrs. Cayce: You will please outline clearly and comprehensively the material which should be presented to the general public in explaining just what occurs in the conscious, subconscious and spiritual forces of an entity while in the state known as sleep. Please answer the questions which will be asked regarding this:

Mr. Cayce: Yes. While there has been a great deal written and spoken regarding experiences of individuals in that state called sleep, there has only recently been the attempt to control or form any definite idea of what produces conditions in the unconscious, subconscious, or subliminal or subnormal mind, by attempts to produce a character—or to determine that which produces the character—of dream as had by an individual or entity. Such experiments may determine for some minds questions respecting the claim of some psychiatrist or psychoanalyst and through such experiments refute or determine the value of such in the study of certain character of mental disturbances in individuals; yet little of this may be called true analysis of what happens to the body, either physical, mental, subconscious or spiritual, when it loses itself in such repose. To be sure, there are certain definite conditions that take place respecting the physical, the conscious, and the subconscious, as well as spiritual forces of a body.

So, in analyzing such a state for a comprehensive understanding, all things pertaining to these various factors must be considered.

First, we would say, sleep is a shadow of, that intermission in earth's experiences of, that state called death; for the physical consciousness becomes unaware of existent conditions, save as are determined by the attributes of the physical that partake of the attributes of the imaginative or the subconscious and unconscious forces of that same body; that is, in a normal sleep (from the physical standpoint we are reasoning now) the *senses* are on guard, as it were, so that the auditory forces are those that are the more sensitive. The auditory sense being of the attributes or senses that are more universal in aspect, when matter in its evolution has become aware of itself being capable of taking from that about itself to sustain itself in its present state. That is as of the lowest to the highest of animate objects or beings. From the lowest of evolution to the highest, or to man.

So, then, we find that there are left what is ordinarily known as four other attributes that are acting independently and coordinatingly in *awareness* for a physical body to be conscious. These, in the state of sleep or repose, or rest, or exhaustion, or induced by any influence from the outside, have become

*un*aware of that which is taking place about the object so resting.

Then, there is the effect that is had upon the body as to what becomes, then, more aware to those attributes of the body that are not aware of that existent about them, or it. The organs that are of that portion known as the inactive, or not necessary for conscious movement, keep right on with their functioning—as the pulsations, the heart beat, the assimilating and excretory system keep right on functioning; yet there are periods during such a rest when even the heart, the circulation, may be said to be at rest. What, then, *is* that that is not in action during such period? That known as the sense of perception as related to the physical brain. Hence it may be truly said, by the analogy of that given, that the auditory sense is subdivided, and there is the act of hearing by feeling, the act of hearing by the sense of smell, the act of hearing by *all* the senses that are independent of the brain centers themselves, but are rather of the lymph centers—or throughout the entire sympathetic system is such an accord as to be *more* aware, *more* acute, even though the body-physical and brain-physical *is* at repose, or *un*aware.

Of what, then, does this sixth sense partake, that has to do so much with the entity's activities by those actions that may be brought about by that passing within the sense *range* of an entity when in repose, that may be called—in their various considerations or phases—experiences of *something* within that entity, as a dream—that may be either *in toto* to that which is to happen, is happening, or may be only presented in some form that is emblematical—to the body or those that would interpret such.

These, then—or this, then—the sixth sense, as it may be termed for consideration here, partakes of the *accompanying* entity that is ever on guard before the throne of the Creator itself, and is that that may be trained or submerged, or left to its *own* initiative until it makes either war *with* the self in some manner of expression—which must show itself in a material world as in dis-ease, or disease, or temper, or that we call the blues, or the grouches, or any form that may receive either in the waking state or in the sleep state, that has *enabled* the brain in its activity to become so changed or altered as to respond much in the manner as does a string tuned that vibrates to certain sound in the manner in which it is strung or played upon.

Then we find, this sense that governs such is that as may be known as the other self of the entity, or individual. Hence we find there must be some definite line that may be taken by that other self, and much that then has been accorded—or recorded—as to that which may produce certain given effects in the minds or bodies (not the minds, to be sure, for its active forces are upon that outside of that in which the mind, as ordinarily known, or the brain centers themselves, functions), but—as may be seen by all such experimentation, these may be produced—the same effect—upon the same individual, but they do not produce the same effect upon a different individual in the same environment or under the same circumstance. Then,

this should lead one to know, to understand, that there is a *definite* connection between that we have chosen to term the sixth sense, or acting through the auditory forces of the body-physical, and the other self within self.

In purely physical, we find in sleep the body is *relaxed*—and there is little or no tautness within same, and those activities that function through the organs that are under the supervision of the subconscious or unconscious self, through the involuntary activities of an organism that has been set in motion by that impulse it has received from its first germ cell force, and its activity by the union *of* those forces that have been impelled or acted upon by that it has fed upon in all its efforts and activities that come, then it may be seen that these may be shown by due consideration—that the same body fed upon *meats,* and for a period—then the same body fed upon only herbs and fruits—would *not* have the same character or activity of the other self in its relationship to that as would be experienced by the other self in its activity through that called the dream self.

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[*Continuation of what occurs in state known as sleep*]

Mr. Cayce: Now, with that as has just been given, that there is an active force within each individual that functions in the manner of a sense when the body-physical is in sleep, repose or rest, we would then outline as to what are the functions of this we have chosen to call a sixth sense.

What relation does it bear with the normal physical recognized five senses of a physical-aware body? If these are active, what relation do they bear to this sixth sense?

Many words have been used in attempting to describe what the spiritual entity of a body is, and what relations this spirit or soul bears with or to the active forces within a physical normal body. Some have chosen to call this the cosmic body, and the cosmic body as a sense in the universal consciousness, or that portion of same that is a part of, or that body with which the individual, or man, is clothed in his advent into the material plane.

These are correct in many respects, yet by their very classification, or by calling them by names to designate their faculties or functionings, have been limited in many respects.

But what relation has this sixth sense (as has been termed in this presented) with this *soul* body, this cosmic consciousness? What relation has it with the faculties and functionings of the normal physical mind? Which must be trained? The sixth sense? or must the body be trained in its other functionings to the dictates of the sixth sense?

In that as presented, we find this has been termed, that this ability or this functioning—that is so active when physical consciousness is laid aside—or,

as has been termed by some poet, when the body rests in the arms of Morpheus—is nearer possibly to that as may be understandable by or to many; for, as given, this activity—as is seen—of a mind, or an attribute of the mind in physical activity—*leaves* a *definite* impression. Upon what? The mental activities of the body, or upon the subconscious portion of the body (which, it has been termed that, it never forgets), upon the spiritual essence of the body, or upon the soul itself? These are questions, not statements!

In understanding, then, let's present illustrations as a pattern, that there may be comprehension of that which is being presented:

The activity, or this sixth sense activity, is the activating power or force of the other self. What other self? That which has been builded by the entity or body, or soul, through its experiences as a whole in the material and cosmic world, see? or is as a faculty of the soul-body itself. Hence, as the illustration given, does the subconscious make aware to this active force when the body is at rest, or this sixth sense, some action on the part of self or another that is in disagreement with that which has been builded by that other self, then *this* is the warring of conditions or emotions within an individual. Hence we may find that an individual may from sorrow *sleep* and wake with a feeling of elation. What has taken place? We possibly may then understand what we are speaking of. There has been, and ever when the physical consciousness is at rest, the other self communes with the *soul* of the body, see? or it goes *out* into that realm of experience in the relationships of all experiences of that entity that may have been throughout the *eons* of time, or in correlating *with* that as it, that entity, *has* accepted as its criterion or standard of judgments, or justice, within its sphere of activity.

Hence through such an association in sleep there may have come that peace, that understanding, that is accorded by that which has been correlated through that passage of the selves of a body in sleep. Hence we find the more spiritual-minded individuals are the more easily pacified, at peace, harmony, in normal active state as well as in sleep. Why? They have set before themselves (Now we are speaking of one individual!) that that *is* a criterion that may be wholly relied upon, for that from which an entity or soul sprang is its *concept,* its awareness of, the divine or creative forces within their experience. Hence they that have named the Name of the Son have put their trust in Him. He their standard, their model, their hope, their activity. Hence we see how that the action through such sleep, or such quieting as to enter the silence—What do we mean by entering the silence? Entering the presence of that which *is* the criterion of the selves of an entity!

On the other hand oft we find one may retire with a feeling of elation, or peace, and awaken with a feeling of depression, of aloofness, of being alone, of being without hope, or of fear entering, and the *body-physical* awakes with that depression that manifests itself as of low spirits, as is termed, or of coldness, gooseflesh over the body, in expressions of the forces. What has

taken place? A comparison in that "arms of Morpheus," in that silence, in that relationship of the physical self being unawares of those comparisons between the soul and its experiences of that period with the experiences of itself throughout the ages, and the experience may not have been remembered as a dream—but it lives *on*—and on, and must find its expression in the relationships of all it has experienced in whatever sphere of activity it may have found itself. Hence we find oft individual circumstances of where a spiritual-minded individual in the material plane (that is, to outward appearances of individuals so viewing same) suffering oft under pain, sickness, sorrow, and the like. What takes place? The experiences of the soul are meeting that which it has merited, for the clarification for the associations of itself with that whatever has been set as its ideal. If one has set self in array against that of love as manifested by the Creator, in its activity brought into material plane, then there *must* be a continual—continual—*warring* of those elements. By the comparison we may find, then, how it was that, that energy of creation manifested in the Son—by the activities of the Son in the material plane, could say "He sleeps," while to the outward eye it was death; for He *was*—and *is*—and ever will be—Life and Death in one; for as we find ourselves in His presence, that we have builded in the soul makes for that condemnation or that pleasing of the presence of that *in* His presence. So, my son, let thine lights be in Him, for these are the *manners* through which all may come to an understanding of the activities; for, as was given, "I was in the Spirit on the Lord's day." "I was caught up to the seventh heaven. Whether I was in the body or out of the body I cannot tell." What was taking place? The subjugation of the physical attributes in accord and attune with its infinite force as set as its ideal brought to that soul, "Well done, thou good and faithful servant, enter into the joys of thy Lord." "He that would be the greatest among you"—Not as the Gentiles, not as the heathen, not as the scribes or Pharisees, but "He that would be the greatest will be the *servant* of all."

What, then, has this to do—you ask—with the subject of Sleep? Sleep—that period when the soul takes stock of that it *has* acted upon during one rest period to another, making or drawing—as it were—the comparisons that make for Life itself in its *essence,* as for harmony, peace, joy, love, long-suffering, patience, brotherly love, kindness—these are the fruits of the Spirit. Hate, harsh words, unkind thoughts, oppressions and the like, these are the fruits of the evil forces, or Satan and the soul either abhors that it has passed, or enters into the joy of its Lord. Hence we see the activities of same. This an *essence* of that which is intuitive in the active forces. Why should this be so in one portion, or one part of a body, rather than another? How received woman her awareness? Through the sleep of the man! Hence *intuition* is an attribute of that made aware through the suppression of those forces from that from which it sprang, yet endowed *with* all of those abilities

and forces of its Maker that made for same its activity in an *aware* world, or—if we choose to term it such—a three-dimensional world, a *material* world, where its beings must see a materialization to become aware of its existence in that plane; yet all are aware that the essence of Life itself—as the air that is breathed—carries those elements that are not aware consciously of any existence to the body, yet the body subsists, lives upon such. In sleep all things become possible, as one finds self flying through space, lifting, or being chased, or whatnot, by those very things that make for a comparison of that which has been builded by the very soul of the body itself.

What, then, is the sixth sense? Not the soul, not the conscious mind, not the subconscious mind, not intuition alone, not any of those cosmic forces—but the very force or activity of the soul in its experience through *whatever* has been the experience of that soul itself. See? The same as we would say, is the mind of the body the body? No! Is the sixth sense, then, the soul? No! No more than the mind is the body! for the soul is the *body* of, or the spiritual essence of, an entity manifested *in* this material plane.

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[*Continuation of outline on what happens during sleep*]

Mr. Cayce: Yes, we have that which has been given here. Now, as we have that condition that exists with the body and this functioning, or this sense, or this ability of sleep and sense, or a sixth sense, just what, how, may this knowledge be used to advantage for an individual's development towards that it would attain?

As to how it may be used, then, depends upon what is the ideal of that individual; for, as has been so well pointed out in Holy Writ, if the ideal of the individual is lost, then the abilities for that faculty or that sense of an individual to contact the spiritual forces are gradually lost, or barriers are builded that prevent this from being a sensing of the nearness of an individual to a spiritual development.

As to those who are nearer the spiritual realm, their visions, dreams, and the like, are more often—and are more often retained by the individual; for, as is seen as a first law, it is self-preservation. Then self rarely desires to condemn self, save when the selves are warring one with another, as are the elements within a body when eating of that which produces what is termed a nightmare—they are warring with the senses of the body, and partake either of those things that make afraid, or produce visions of the nature as partaking of the elements that are taken within the system, and active within same itself. These may be given as examples of what it is all about.

Then, how may this be used to develop a body in its relationship to the material, the mental, and the spiritual forces?

Whether the body desires or not, in sleep the consciousness physically is

laid aside. As to what will be that it will seek, depends upon what has been builded as that it would associate itself with, physically, mentally, spiritually, and the closer the association in the mental mind in the physical forces, in the physical attributes, are with spiritual elements, then—as has been seen by even those attempting to produce a certain character of vision or dream—these follow much in that; for another law that is universal becomes active! Like begets like! That which is sown in honor is reaped in glory. That which is sown in corruption cannot be reaped in glory; and the likings are associations that are the companions of that which has been builded; for such experiences as dreams, visions and the like, are but the *activities* in the unseen world of the real self of an entity.

Ready for questions.

Q-1. How may one train the sixth sense?

A-1. This has just been given; that which is constantly associated in the mental visioning in the imaginative forces, that which is constantly associated with the senses of the body, that will it develop toward. What is that which is and may be sought? When under stress *many* an individual—There are *no* individuals who haven't at *some time* been warned as respecting that that may arise in their daily or physical experience! Have they heeded? Do they heed to that as may be given as advice? No! It must be experienced!

Q-2. How may one be constantly guided by the accompanying entity on guard at the Throne?

A-2. It is there! It's as to whether they desire or not! It doesn't leave but is the active force. As to its ability to *sense* the variations in the experiences that are seen, is as has been given in the illustration—"As to whether in the body or out of the body, I cannot tell." Hence this sense is that ability of the entity to associate its physical, mental or spiritual self to that realm that it, the entity, or the mind of the soul, seeks for its association during such periods—see? This might confuse some, for—as has been given—the subconscious and the abnormal, or the unconscious conscious, is the mind of the soul; that is, the sense that this is used, as being that subconscious or subliminal self that is on guard ever with the Throne itself; for has it not been said, "He has given his angels charge concerning thee, lest at any time thou dashest thy foot against a stone"? Have you heeded? Then He is near. Have you disregarded? He has withdrawn to thine own self, see? That self that has been builded, that that is as the companion, that must be presented—that *is* presented—*is* before the Throne itself! *Consciousness*—[physical] consciousness—see—man seeks this for his *own* diversion. In the sleep it [the soul] seeks the *real* diversion, or the *real* activity of self.

Q-3. What governs the experiences of the astral body while in the fourth dimensional plane during sleep?

A-3. This is, as has been given, that upon which it has fed. That which it has builded; that which it seeks; that which the mental mind, the

subconscious mind, the subliminal mind, *seeks!* That governs. Then we come to an understanding of that, "He that would find must seek." In the physical or material this we understand. That is a pattern of the subliminal or the spiritual self.

Q-4. What state or trend of development is indicated if an individual does not remember dreams?

A-4. The negligence of its associations, both physical, mental and spiritual. Indicates a very negligible personage!

Q-5. Does one dream continually but simply fail to remember consciously?

A-5. Continues an association or withdraws from that which *is* its right, or its ability to associate! There is no difference in the unseen world to that that is visible, save in the unseen so much greater expanse or space may be covered! Does one always desire to associate itself with others? Do individuals always seek companionship in this or that period of their experiences in each day? Do they withdraw themselves from? That desire lies or carries on! See? It's a *natural* experience! It's *not* an unnatural! Don't seek for unnatural or supernatural! It is the natural—it is nature—it is God's activity! His associations with man, His *desire* to make for man a way for an understanding! Is there seen or understood fully that illustration that was given of the Son of man, that while those in the ship were afraid because of the elements the Master of the sea, of the elements, slept? What associations may there have been with that sleep? Was it a natural withdrawing? yet when spoken to, the sea and the winds obeyed His voice. Thou may do even as He, wilt thou make thineself aware—whether that awareness through the ability of those forces within self to communicate with, understand, those elements of the spiritual life *in* the conscious and unconscious, these be one!

Q-6. Is it possible for a conscious mind to dream while the astral or spirit body is absent?

A-6. There may be dreams—(This is a division here). A conscious mind, while the body is absent, is as one's ability to divide self and do two things at once, as is seen by the activities of the mental mind.

The ability to read music and play is using different faculties of the same mind. Different portions of the same consciousness. Then, for one faculty to function while another is functioning in a different direction is not only possible but probable, dependent upon the ability of the individual to concentrate, or to centralize in their various places those functionings that are manifest of the spiritual forces in the material plane. *Beautiful,* isn't it?

Q-7. What connection is there between the physical or conscious mind and the spiritual body during sleep or during an astral experience?

A-7. It's as has been given, that *sensing!* With what? That separate sense, or the ability of sleep, that makes for acuteness with those forces in the physical being that are manifest in everything animate. As the unfolding of

the rose, the quickening in the womb, of the grain as it buds forth, the awakening in all nature of that which has been set by the divine forces, to make the awareness of its presence in *matter,* or material things.

APPENDIX B

A Dream Experience of J. Everett Irion

at the Del Parado Hotel in Mexico City, Mexico,
on April 28, 1956

The dream or vision recorded in this Appendix was experienced by the author who had been studying *A Search for God,* Book II, all day. His wife was in bed, very ill with a cold. A doctor had been called in to assist her. Upon his arrival at 6:00 p.m., he had prescribed a medication that was to be given at six-hour intervals. The couple were supposed to leave Mexico City the following morning. The author believes that this dream may have been the result of the intensive study and concentration he had made that day.

Chapter Three of *Why Do We Dream?* tells us that the soul can relay deep spiritual messages to the conscious mind through dreams. Many times the symbols carrying these messages are readily recognizable because they are universal symbols for growth or spiritual experiences. However, recognizing the presence of these symbols does not always mean one can easily summarize the essential meaning of the dream.

The lengthy dream-visionary experience in this Appendix is filled with such symbols. Mountains, religious imagery, jewels, certain colors, and the recurring theme of planting and growing pervade the author's description of the event. While at the feeling level one can sense the growth and healing being represented, the complexity of the dream does not allow for concise interpretation.

The "Author's Commentary," however, offers insights into how a dreamer can interpret certain symbols and explore in depth the feelings experienced when reflecting on the dream.

Vision or Dream

There was a man, a great burly, rough-looking man, who was bothering Margaret and me, making threats of all kinds against us. I remonstrated with him; then his threats became so violent that, fearing for our lives, I took one of his guns, a shotgun, and killed him. Then I said, "See, you didn't think I would do it, but I did."

Knowing that I must face the penalty for having killed the man, I called one of our judges and asked him to come out. He came at once and when he arrived, instead of letting me tell him about the murder, he told me he had to drive a train on its trip the next day and he didn't know the route. Margaret and I said to him that we would tell him. So we told him how he must go and got out a map to show him. We traced a route from northern Kentucky, starting north and circling to the east, then south through the Virginias and Georgia, down into northern Florida and made a small circle back north and stopped there. The route was a kind of reverse "S" shape. However, there was a portion, seemingly in Georgia, through which we did not know the route and we told him that, but that he would know the next day when he got there. I repeated to him, "You will know the way tomorrow when you get there." I looked again at the map at the section through which I did not know the way and I saw that it was kind of oval-shaped, colored a light red, and I thought that it seemed as if I should know this route because there were only two ways to go, either of which would get him there. Then across this colored portion appeared two dotted lines. I knew that this was the portion of the routes I didn't know and I thought that it was ridiculous I didn't know. I then asked the judge what about the man whom I had killed, and he said, waving his arm to the left of me, "You can't apprehend criminals here." I looked and there were four men about 23 years of age sitting in the back of a truck. The truck moved off into a white mist and both the truck and the men became black silhouettes. Then the judge said to me, "You must apprehend criminals here," and waved his arm to the right. I looked and saw four small children dressed in black robes with white collars singing. Their singing was the most beautiful of all children's, and I said, "That is the most beautiful singing in all the world." I knew that all that had been written about the singing of children was true; and as I watched, other children appeared behind those four and kept on appearing up to a golden staircase, circling to the left, and a great white light shown from the top of the stairs. I knew that this great white light was truth and representative of God. This was the most beautiful colored scene I had ever seen, and the children went away. Then a woman dressed like a nun with a long black cape hung behind her started up the staircase. The cape seemed like a horn of plenty, except it was opened, and I said, "It is the horn of plenty." This cape was filled with the most gorgeous array of

precious stones, diamonds, rubies, sapphires, emeralds, and every precious stone in the world. It was lined with golden yellow beads of some kind—or it may have been just a golden lining—but it seemed beaded and the colors were the most beautiful I had ever seen.

I awoke at this point and knew that I had dreamed in color and the colors were still very vivid in my mind. I wondered why the telephone hadn't rung to remind me to give Margaret a dose of medicine. Just then the phone did ring. I answered it, arose, and gave her the medicine. I turned out the light, got back into bed, and realized that the dream had continued all the while that I was giving Margaret her medicine. I wanted to tell her about the dream but dared not for she, I thought, was quite ill. While I was giving Margaret the medicine, however, the colors and symbols had appeared as if on a clear glass about two feet in front of me. The dream continued, and I was wide awake; and it must have continued for about 30 minutes to an hour.

Shortly after this colored part, I started to wonder about my sex in the dream. I looked and knew that I was sexless while I was traveling from place to place in this dream.

Immediately after I got back into bed and knew that the dream was continuing, I realized, of course, that it was a dream in color and that I should be taught something along with it. So I said, "Teach me, teach me, teach me," but I felt that nothing was taught me.

I was taken into a room which seemed to be a cave. The colors of the sides of the cave or room were the most beautiful that I had ever seen, but they were dark colors, and the rocks of the cave's sides were held together with gold-like cement. It seemed that I went from room to room and noticed that the colors were predominantly red. I said, "But red is an indication of a base color," and I wanted to be a higher spirituality than this. I thought that I must not be very high spiritually. As I watched the colors, they seemed to begin to flow out the left side of the room through a spigot, but the spigot was turned up. I flowed along with the colors out this spigot and up into another room. Again I said, "Teach me, teach me, teach me." Again nothing was taught.

I came to a mountain, with a stairway leading to the top, and I knew that I must get to the top of that mountain. I started climbing. When I was about halfway up, I wondered how high I should climb. The stairs began to melt away and fall down, and I said, "I must not fall, I must not regress." I reached over to my right, caught on to some rocks, and began to climb. I said, "Now I know that I must climb up the hard way." I climbed and climbed; however, I was taken from one place to another which I did not know, and I repeated, "Teach me, teach me," but still nothing was taught. I insisted and said, "Show me, show me something to do."

After much insisting, I heard a voice which said to me, "Then plant." I said, "I have no ground." Then I looked and there was a little plot of brown

ground. "But I have nothing to plant," I said; and the voice said, "Here is a kernel of corn." So I planted the one kernel of corn in the center of the ground and it grew a little stalk of green corn and I said, "But I must not plant just one kernel of corn, I must plant a whole plot." I planted many kernels of corn. Then I said, "I will just plant the whole thing." I planted the entire plot solid with kernels of corn. Sides to the plot appeared and I planted the sides as well. I looked and it was a basket, lined with the golden kernels of corn I had planted. I looked at its sides to see if I had planted the outside, too. But it was made of brown ceramic. I tried to make the outside turn into kernels of corn, but it did not. I took the basket and looked for water. Then I filled the basket with the most beautiful blue-green water that I had ever seen; there was a white froth around the sides of the basket. I also watered many other kernels of corn that I had seemingly planted in other ground.

Then I came to a brook of the same kind of water and over the brook was a little arched brown bridge. I said, "I must go over the bridge," but I couldn't. I seemed rooted to where I was; and I insisted that I must go over the bridge, but I couldn't. Then I said, "All you have to do is go over quickly, then it will only be a memory." With great effort I moved quickly over the bridge and I said, "See, it is only a memory."

From the bridge a little pathway circled to the left, leading to a great golden city off in the distance. I thought, "This is the straight and narrow way to the city," but I didn't go there. Instead, I came to a brook flowing with that same beautiful water, and I said, "I must refill my basket." I started to dip my basket into the brook to refill it and noticed that my basket was already filled. I said, "Then you must not try to fill your basket; it is already full." I was then careful not to spill a single drop of the water from the basket.

As I traveled from place to place, I wanted mightily for Margaret to know what was happening. I came to many places where there was much to be done, and I said, "I have nothing with which to do it." The answer came back, "Use a kernel of corn." Each time I used a kernel of corn, whatever was to be done was accomplished. Again I wished fervently that Margaret could know what was happening to me; but I knew that she was ill in the bed next to me. Then out of the center of the room came a little blue light which filled the room. I wanted Margaret to know. Then it seemed as if she were incased in some kind of brown covering and I said, "I know. I will give her a kernel of corn." So I gave her a kernel of corn and saw it pass down into her stomach. A beautiful yellow glow spread out from her stomach throughout her body, and I said, "Indeed she is the sleeping princess." She came out like a mist from the incasement and she was beautiful. Then she seemed to be wafted away, and I knew that all was well with her.

As I traveled, however, I continued to ask for her. I kept insisting and at one place I was at a top of a stairwell. Again I asked mightily for Margaret and she appeared just off the stairs. I looked and said, "She is the most

beautiful of all." Then she weaved and seemed to dance, but she had no feet. Her feet were like a mist, and she danced around and around and rose up, going around and around, then went out of sight into a great well of beautiful orange light. I said, "But she went away and didn't even say a word." As I looked into the well of light, a little cupid-like angel came down out of this well, kissed me on my right forehead, and flew back to her. Again I knew and said, "Then it is all right with her."

I insisted as I traveled from place to place on being taught. I was taken into a great room with a high green-domed ceiling and around the great dome in large circles were many writings. I said, "This then is the record of truth, knowledge of life that we knew in the beginning." I thought I would get a ladder and climb to the ceiling, and there I would learn the truth. But as I looked at the ceiling, a snake came out of a little hole in the upper right-hand corner of the ceiling. As it coiled around, it began to wipe off the writings from the ceiling or cover them up. I said, "I must not dream of snakes at a time like this." But the snake grew and became a green dragon with fiery red eyes and scales and red splotches on his skin. As he grew, he covered up the writings. Then I knew that this was the serpent of Adam and Eve, and that we couldn't know the truth because it was written on the ceiling. So I said, "Then I must relearn all that we have lost, the hard way, because the serpent has covered up the writings."

As I moved from place to place, I was conscious of using a kernel of corn and whatever was supposed to be done was done. But I continued to ask to be taught; I pleaded to be taught.

I came to a place where there was a great, wonderful, green-emerald temple. It seemed to be solid with the most beautiful symmetric lines in all the world, a great tall spire in each corner and one in the center. I said, "Now I know where the ancients received the knowledge of their temples and the lines thereof." The architecture of the temple was the most wonderful in all the world. I said, "Now they will teach me," and I was glad. I started to go into the temple, but instead I was held back. Yet, I saw myself standing in the center of the temple and heard music, the most wonderful, glorious music of all time. I knew that this was the temple of teaching, and I said, "Now I will be taught," but I was not taught; instead, I went out to the left and came to the foot of a stairway, the most beautiful golden stairs that I had ever seen. From its top came the most beautiful brilliant white light which I knew emanated from God, and I said, "I must climb the stairs."

As I started to climb the stairs, I met a man at its foot who was clothed in a black robe with an old black felt hat that was flat on top (it seemed like a type of Western hat), and I said, "I must give this man a kernel of corn." I gave him one, but I said, "I must give him another"; and I gave him the second kernel of corn. Then I said, "I will just give him all of it," and I gave the man my basket of corn and started up the stairs. When I had ascended about ten

or twelve steps, I said, "I am supposed to take my corn up the stairs to the light, but I can't, because I gave my corn to the man at the foot of the stairs." I turned and looked at the man, and the basket of corn suddenly went *swissshhh* with a hissing sound into the light at the head of the stairs.

As I stood on the stairs, a man and a woman dressed in black came by me going up the stairs. A few steps above me they stopped and looked at something recessed in the wall by the stairs. Then they moved up and out a door through the wall to my right. I went up the stairs farther to see what they had looked at. It was a little domed window recessed in the wall. In the window was a little crucifix, and I knew that the Catholic Church was all right; that is, that it had its place and I should think nothing about it. Then I, too, went through the doorway and moved down a little way. It seemed all right that I moved down a little.

I then entered a small room which was very beautiful. To my left was a desk and just beyond the desk was a window. As I looked at the window a desk pad came through the window and lay on the desk. As I watched, a feathered quill arose from a bottle of ink on the desk and began to write on the pad. I said, "Then I must write the book, but I don't know what to write." A voice seemed to say, "You will be told what to write." So I went over to sit at the desk and started to write. When I began to take the pen, a forearm took it and wrote, and I knew that it was not really I who was writing the book. As I watched, the book was finished. It folded up and looked like a Bible, which took little golden wings and flew out the window. Then I looked at the window and marveled, for it was the most beautiful colored window in all the world, a gorgeous wonderful purple. The frame was a most ornate, carved golden frame. As I looked at the window, the book came back through it. On the book was a man's head, a solid golden head with curly hair, and around the neck was a little collar of wings that seemed to propel it.

From this room I moved into a room that was wide across with a short stairway leading onto a narrow balcony at the far side. This room was dark except over the little balcony, but there were people in the room seemingly dressed in black. Out of each person's head was a stick about a foot or a foot-and-a-half long. On the end of each stick was a red light, and these lights seemed to be bobbing and weaving up and down and around. Then there appeared a cord, a golden cord, that reached out to the ceiling of the room from each red light, and I said, "There are the millions and millions of people, and they are writing with the golden cord the Akashic records. But the cord is golden, not silver, as they told me." I looked and knew that there were not millions of people, so I said, "Well, this is representative then of the millions of people," and I wondered if this were right. I tried to see millions of people, but it seemed there were only 60 to 85. As I looked, I also wondered what would happen if the golden cords got crossed and tangled up with one another.

I was taken from this room off to the right to a much smaller and darker room in which there seemed to be hooded figures or men working who were dressed in dark gray robes and hoods. Here the cords were silver, and I said, "The cords are silver after all." One of the hooded figures unrolled a black scroll, and etched thereon in silver were the writings that I knew were the Akashic records. The man opened the scroll, and it seemed endless. I knew it would be bound in a book.

From this room I was taken up, it seemed, through a tunnel and out to the mouth of a cave overlooking a vast valley through which there flowed a river, a river of water the same as I had used to water my corn. A voice said, "See, there are all the trees that you have planted and watered." The valley was filled with the most gorgeous forest of trees that I had ever seen. I wondered because I had not planted any trees, only corn. I then was taken into a room which was the most gorgeous and wonderful room of any which I had yet seen. I stood in awe describing each color to myself and then, at the upper left-hand side of the room, I saw the most gorgeous of all colors in all the world. I said, "That is the most beautiful color in all the world. I can't describe it, I have never seen it before, I have never heard of it, and I know that there is no other like it. I don't even know its name."

I asked again to be taught, and a man came and opened a type of scroll that seemed to be in my body. The scroll seemed to fade and leave in its place an array of beautiful amber gems. I said, "These are the spiritual centers of the body." I counted them and there were 12 or 13, and I said, "But that is too many! There are supposed to be only seven." I insisted there should be only seven, and these beautiful amber stones disappeared. In their places appeared seven beautiful diamond-cut stones, the most beautiful brilliant ruby-like stone I had ever seen, and a golden cord appeared and reached from one to the other. Then it came up and matted into a basket weave seemingly just over my heart. I was satisfied that these were the seven spiritual centers.

From this room I was taken to another place which I do not know, but I said, "I must have Margaret. I must have Margaret. She must know of this." I started down a road that led off into the distance, and Margaret came and walked along the road, hand in hand with me, although it seemed as if she were half spirit. By this time I was exceedingly tired and felt the most compelling urge to sleep, so I turned over and went to sleep and I remembered no more.

During the latter half of this dream, my skin above my waist, up my back, and throughout my head tingled to such an extent that it seemed almost at times unbearable.

Author's Commentary

The burly man is my own ego self. The *gun* and *killing* of the burly man is the killing of my *ego self*. I thought I wouldn't or couldn't do it—but I did.

Calling a judge is calling on the Higher Self—to *judge* my actions. This judge is my own higher self—and is the source of the "voice" which told me what to do all throughout the dream. Interestingly, the route we sketched started in Kentucky (the birth place of Edgar Cayce!), but the final destination we did not know. The form of the route or the judge's destination we did not know. (We did not know that we would end up in Virginia Beach!) Note that the route to be taken was like a *reverse* "S"—our lines would end up at the same place.

I asked the judge about the man I had killed and he waved his arm to the left while saying, "You can't apprehend criminals here." There were four men in the back of a truck which moved off into a mist—they became silhouettes. The judge then said, "You must apprehend criminals here," and waved his arm to the right. There were four small children in black robes singing—the most beautiful singing in all the world. Other children appeared behind those four and kept on appearing up to a *golden staircase*, circling to the left, and a great white light which shown from the top was the truth of God. (The *four* relates to the four lower glands.) A woman was dressed like a nun with a long black cape resembling a horn of plenty but filled with jewels, diamonds, rubies, sapphires, etc. The lining of the cape was golden. This cape represented the *truth of God* we may experience if we live as we should. (The later reference to the Catholic Church further into the dream I discovered as "I" climbed such a stairway!)

At this point I awakened and tended to my wife, but even as I did so, the dream kept on occurring. I thought I might be sexless—and I was. I asked to be taught, but no teaching was offered.

I was taken to a cave-like room with rocky sides. The rocks were held together with gold-like cement. I knew that this red color was a base color, and I wanted to feel more spiritual. I then flowed with the red colors—asking to be taught. This felt like a womb, as if I were experiencing the birthing process. Again I asked to be "taught." (This "asking" was all through the dream—I now feel that I only learn by experience.)

I came to a mountain that I had to climb—and kept sliding back. (This was—and is—what happens to most of us when we try to reach a higher consciousness.) Thus, I knew I had to climb such by trials.

After some efforts—and pleading to be taught—I asked to be "shown" what to do. The "voice" said, *"Plant."* As I had nothing to plant, the "voice" said, *"Here is a kernel of corn."* I had been shown a small plot of earth in which I planted one kernel. It grew, so I planted the whole plot. This action

seems to indicate that we all must plant *seeds of truth* (I learned!). However, I also planted the sides of the ground, which became a basket lined with golden kernels of corn. I looked for other ground to grow more corn and found a stream of blue-green water. I filled my "basket" and watered other kernels. Then I came to a small arched bridge. After a little urging by me, I went over this bridge.

From this little bridge a pathway led to a golden city a short distance away. (This I recognized to be what I had learned about a "heaven" with its streets lined with gold!) I passed on then to other activities. I started to fill my basket anew with more water—but it was getting full!

I came to many places where there was much to do and was told to "Use a kernel of corn." I was awed because of what was happening to me, and I wanted to tell Margaret. But I noticed that the center of the room was filled with a "blue" light. I wanted Margaret to know this.

I decided to "give her a kernel of corn." The corn passed into her stomach and she looked like a "sleeping princess." Later, she appeared just off a stairwell, seeming to dance, then she arose into a beautiful orange light. I thought she should have said something to me. Then there appeared a little "cupid-like angel" who came down from the inverted well of light, kissed me on my right forehead, and flew back into the light where Margaret was. I said, *"It is all right with her."*

Next, I was taken to a great high-domed, cathedral-like room—this is my body and storehouse of memory—with ancient writings on the walls and ceiling that seemed to be written truths. A snake covered up or erased the writings and then became a dragon. It reminded me of the serpent in the Garden of Eden in the book of Genesis.

Next I came to a great emerald temple. I tried to enter it but could not. Yet I could see myself in the center of this temple. This temple I associate with knowledge at the superconscious storehouse. I then came to another golden stairway with a brilliant white light at the top. To the Western-type man at the foot of the stairs I gave my basket and started to climb the steps. My reward seemed to be associated with my having given the man my basket of corn; the basket "swished" to the light. This I associate with "giving my all to others," for I had first given one, then two kernels of corn before I gave the whole container to him—like giving my self. Next, the man and the woman who climbed the stairs are both parts of me—male and female. Here I again saw a Roman Catholic icon in a niche in the wall. These symbols and my later entrance into a darkened room told me that I had other truths to learn.

I then entered a small room where the "voice" said, "Write." I didn't but a forearm entered my arm and wrote a small book that eventually took wings and flew out a very ornate golden window. Later, the book came back with a golden head on it. This was and still is a mystery to me. I can only suppose that this was the *me* that writes my own "Book of Memories." From this

room I entered a darkened room where all people seemed to have a beam of red light going from their heads to the ceiling. (I later learned from a *Searchlight* article written by Hugh Lynn Cayce that this was an ancient Hindu sect.) Then I was taken into another small room where a printing machine was turning out an endless scroll etched in silver. Again monks were doing the work. I felt this was the making of the Akashic records.

The next scene had me coming out of a great mountain overlooking a vast valley filled with trees. For the last time the "voice" spoke to me, saying, "See, there are all the trees that you have planted and watered." I was then taken into a room where the walls and ceiling were made of colors. In one corner of the ceiling was the most wonderful color I had ever seen—I could not recognize it. I took this to mean that there are influences in me which I am unaware of, yet need to experience.

Yet another man opened another scroll that seemed to be in my body. The scroll appeared to leave amber gems in my body, which I relate to the endocrine system. But a golden cord reached from one to the other and matted just over my heart. This I understand to be the center of the ego self's consciousness.

I then left this room and walked hand and hand with Margaret. I take this to mean that we are both on a proper pathway to a better understanding. Of course, the dream could also represent a passing away.

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